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D.D., F.B.A.

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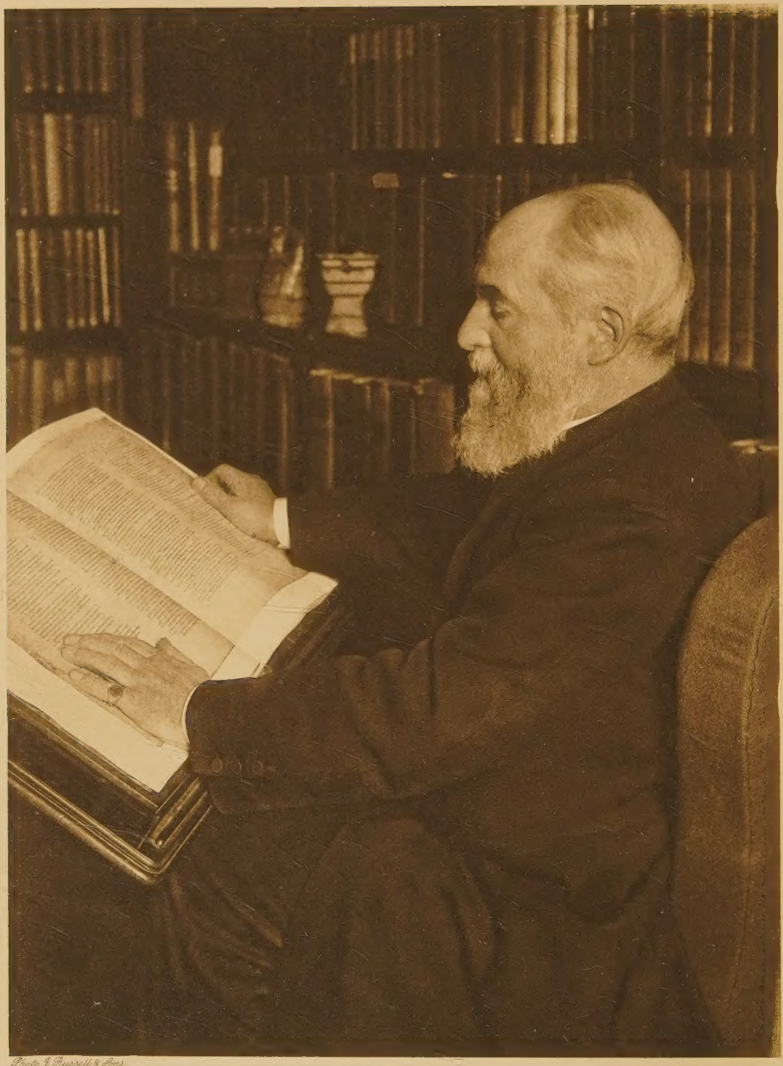

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Yours very sincerely
H. B. Swete.

Henry Barclay Swete

D.D., F.B.A.

SOMETIME REGIUS PROFESSOR OF DIVINITY
CAMBRIDGE

A Remembrance

He gave some . . . pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ

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πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

PREFACE

In the following pages we have made an attempt to give the story of a quiet life with its amazing industry and work accomplished. If comparatively few knew Dr. Swete personally or intimately, very many have known and revered him in his books. We hope this sketch of the man in the simplicity of his life with all the strength of its single-mindedness may be welcome to his friends and present such a portrait as may help to the appreciation of much that is truly characteristic of him in his writings.

The materials for Part I. of our sketch have been drawn in the main from family diaries and letters, from Dr. Swete's own recollections of his childhood and youth, and from the intercourse of many years' close companionship and much prized friendship. We are indebted to Mr. George Gallop and Mr. B. J. Baker for information of Blagdon days and to the Rev. W. Molesworth Edwards and Miss Archer for notes on the Ashdon period. His former colleague, the Rev. R. J. Knowling, D.D., now Canon of Durham, has

given us his impression of Dr. Swete as Professor of Pastoral Theology at King's College, London. For the Bibliography our thanks are due to Dr. C. H. Turner of Oxford and the Editors and Publishers of *The Journal of Theological Studies*, from which, with a few additions, it is reprinted. The photograph of the portrait by Mr. Hugh Rivière we owe to the kindness of the Master of Gonville and Caius College.

M. B. K.
H. G.
J. F. B-B.

July 1918.

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PART I

CHILDHOOD AND YOUTH

1835-1854

HENRY BARCLAY SWETE was born at Redlands, Bristol, on March 14, 1835, the twelfth child of the Rev. John Swete, D.D., but the only one of his second marriage. This marriage was one of romance rather than wisdom. A widower with six children still living, whose ages ranged from nineteen to seven years, Dr. Swete had fallen in love with his cousin and ward, Caroline Ann Skinner Barclay, a delicate girl of twenty-one, who almost immediately after her marriage in June, 1834, fell a victim to the family scourge of consumption, and died of that disease a month after the birth of her son. There is a charming miniature of her which shews her to have been not only very attractive but of a sweet and gentle disposition; and the witness of the portrait is borne out by the love of her step-children. Anne, the eldest, barely two years her junior, writes of her after her death: "During the

little time she was with us she set us a bright and beautiful example; her humility, her gentleness, her untiring, never varying kindness, the absence of selfishness in her character, were very striking; never shall I forget her Christian deportment. O for grace to follow her as she followed Christ!" To her son she transmitted her gentle, loveable character and a certain taste and aptitude for drawing; she painted and etched on ivory with delicacy and skill. She left him also an ideal of womanhood which he never lost. His devotion to his unknown mother was touching; he bore her name with pride; he was intensely loyal in his affection to all relatives on her side, and his last thoughts and words were of her. "The thought of my mother has been ever with me throughout my 82 years," he could say on his death-bed; and the last words he spoke were a reminder of his request that her wedding-ring, which he always wore, should be buried with him.

The young mother committed her infant son to the charge of Anne, who writes in her diary: "Before his birth one night when I was sleeping with her, Caroline with much affection committed her precious babe to my care, begging me, if she were taken away, to be a mother to her little one." The charge was nobly fulfilled. Anne devoted her whole self to him; from her he received his first Bible lessons and later learnt to read his Greek Testament. "My sister," he often said, "laid the

foundations of my love and study of theology when as a small boy she made me use my Sunday afternoons by writing a life of St. Paul." Her sitting-room was ever his harbour of refuge, and to her were written the letters of undergraduate days which told of his work, his hopes and his fears. It was to the memory of the two whom he held most dear, his mother and his sister Anne, that he dedicated his book *The Ascended Christ*.

In 1838 Dr. Swete married again. His wife was a first cousin of Caroline, Marianne De Medina. For his family it was an unfortunate marriage. Mrs. Swete was a sincerely religious but naturally masterful and unsympathetic woman, and to the little Henry she was a repressing influence ; she never won his love, and the memory of his childhood was a grey one. "I did not have a happy childhood" would be his defence when in later years he was taken to task for over indulgence of some youngster. And his early years did indeed lack the joyousness and freedom of healthy boyhood. He was himself very frail; he was more than eighteen months old before he was considered strong enough to be taken to church for his baptism ; and this extreme delicacy continued for years. Over the whole family hung the shadow of consumption. It had claimed as a victim the eldest son ; one daughter died of it the year that Henry was born, and another before he was in his

teens, while it was thought probable that he had inherited the disease from his mother. And Anne, the mother-sister to whom they all turned, became a permanent invalid in 1836 through a spinal affection. Playfellows of his own age he had none. Next in age to him was his brother Horace, eight years his senior—too great a gap to be bridged in the days of youth, while the sisters were older still. Red-letter days were those when a little cousin, Lily Headland, a niece also of Mrs. Swete, came to stay and play with him. The whole environment was bad for a delicate, sensitive child ; and undoubtedly it led to the great shyness and reserve of later life and made him unable to sympathize with the exuberance of youth. The fear that he would be in the way or was giving trouble was a haunting one through the greater part of life, and the evening shadows had begun to lengthen before he could be brought to realize that he was really wanted and loved by his friends. "Uncle was born old," a graceless nephew was once heard to exclaim ; and in his impatience he spoke half a truth.

In 1842 his father, Dr. Swete, gave up the school for boys at Redlands which he had conducted successfully for twenty years, and took charge of the parish of Wendy, a little village near Cambridge. The reason of the move was apprehension for the health of his elder son, then an over-grown lad of

fifteen. A year's work on a farm happily removed this fear. The year saw a terrific thunderstorm—still remembered in the locality as "the great storm"—over this part of Cambridgeshire; this and his first visit to Cambridge were Henry's memory of the time. He would give a detailed and vivid description of the former, while of the latter he would say, "I can well remember two things of my first visit to Cambridge: the windows in King's Chapel, and eating bread and marmalade in some kind Fellow's rooms."

Dr. Swete returned to Bristol the following year, and there became a curate, partly voluntary, at St. Mary Redcliff. The beautiful church made a profound impression on his little boy; he loved it and delighted to wander about it and pretend he was Chatterton, the ill-fated poet and forger of 'antique' verses, who was so intimately connected with St. Mary's. "I used to stain paper with coffee and write on it in uncials and play I was Chatterton and had discovered a Greek MS." For the next seven years the family lived in Bristol, Henry being educated by Anne and his father, though for a short time he was at Bishop's College; this was probably later, between the years 1850-1852. Dr. Swete must have been a born teacher; his own education was for the most part received at Middleton School, Cork, from whence he proceeded to Trinity College, Dublin, as a medical student. He did

not take honours at Trinity College, and immediately after his degree he read theology with a view to taking Holy Orders. The change in his plans was due to his association at this time with a little band of earnest Evangelicals holding strong Calvinistic views. By their influence he was "converted," and at once abandoned his former intention of becoming a medical man and sought to enter the ministry. His extreme Calvinistic opinions were, however, not favourably regarded by the Bishops of the Church of Ireland, and both the Bishops of Clogher and of Cork and Ross refused him ordination. In his distress he turned to the Church of England. A friend, the Rev. T. T. Biddulph, vicar of St. James, Bristol, offered him a title, and Dr. Mansel, Bishop of Bristol and Master of Trinity College, Cambridge, on being assured by the Bishop of Cork of his high personal character and moral integrity, accepted him for Deacon's Orders. He was ordained Deacon in the Church of England on October 27, 1811. Seven years later Dr. Swete resigned the curacy of St. James, and in 1823 he opened a school for boys in Redlands, Bristol. His educational qualifications for such a step were slender, but in spite of this he proved himself to be an able and successful schoolmaster. His most famous and dearly loved pupil, Dean Church, writes to him from Oxford, November 17, 1836: "I write you a few lines

to tell you that I finished my examination to-day; and I daresay that you will be glad to hear with better success than I had hoped for before I went in. The class list is not out yet, so that nothing is known officially; but from what the examiners said to me in the schools, and from what my tutor tells me, I believe I may hope for my first class. I have not time to add much, but I must take this opportunity of again acknowledging your kindness to me while I was with you and the share you have had in my success. . . . *I hope that you will not refuse me a holiday for my old schoolfellows.*" Again, in April, 1838: "I have just time to write you a line to say that I have just been elected Fellow of Oriel College. Everything of this sort which is given me I should be very unthankful for if I did not think of you in connection with it. May I ask of you the favour of a *whole holiday* for my old schoolfellows? I consider this something more than my class: so I hope it will be *doubly celebrated.*" Though not in the strict sense a scholar himself, Dr. Swete had all the scholar's love of accuracy and thoroughness; and this he combined with a clear mind and style and the gift of stimulating his pupils, and of making scholars of some of them. Dean Church and his own son are evidence of his power as a teacher.

In 1850 Dr. Swete accepted the living of Blagdon, situated on the Mendips, some twenty

miles from Bristol. The change to a country life in such beautiful surroundings was welcome to all the family. To Henry it opened new interests. He became a great walker, and would recount with pride how he and his brother, then finishing his medical studies at Bristol, had sometimes walked from Bristol to Blagdon on a Saturday afternoon, returning in time for school on the following Monday. Dr. Swete was an enthusiastic gardener, and he imbued both his sons with his love of horticulture. Horace became, like himself, a skilled gardener, and also made some way as a botanist. He was at one time lecturer in botany at the Medical School, Bristol, and in 1854, when only 27 years of age, he wrote the well-known *Flora Bristoliensis*, which has formed the foundation of later works on the subject. Henry never became proficient in the technical knowledge of a garden, though he had all his father's love and delight in it. In his walks he took notice of all wild flowers; there were few that he could not identify; and in after years his lessons on botany in the National School delighted the children of his country parish. Entomology was another country hobby begun in these years and carried on into Cambridge life. Another joy of his quiet boyhood was his father's chamber-organ. This had been built for Dr. Swete in 1833, and at his death it passed into the keeping of his son, who first

installed it in his College rooms, and afterwards, when he moved to Ashdon, gave it to the church ; there it became the basis of the present organ, and has been three times enlarged. Henry had a real talent for music, and to some extent he cultivated it. At one time he bade fair to be a good organist, and composed chants and hymns ; but pressure of other work and the real business of life gradually crowded out this pastime. Yet to the end he had his little American organ, at which odd moments were spent, chiefly while he was waiting for the final gong to announce a meal ; there he would be found improvising to his own delight and to that of those who could slip into the room while he was still oblivious of them and all else save his harmonies.

It was thought advisable that Henry should be prepared for Cambridge by two years' study at King's College, London. His earlier education was sound enough, as after events proved ; but he was backward, and had much to make up if he was to take an honours degree. In 1852 therefore he went to King's College, and lived during the next two years at 32 Guildford Street, the home of his mother's first cousin, the wife of Dr. Headland, a well-known London physician. Of his College career he never had much to tell, beyond that he worked hard and was glad of the opportunities offered. But his residence with the Headlands

stood out in his memory, and indeed it must have formed no small part of his education at this period. To Dr. Headland he was genuinely attached, but Mrs. Headland was, like her sister Mrs. Swete, of too austere a piety to be attractive to him. It was a new experience, moreover, to find himself in the midst of a family of clever, handsome, lively young people. The two sons, one of whom was already an undergraduate at Caius College, Cambridge, were older than he; the daughters were more of his own age. All were kindly and friendly, and quite naturally helped to draw him out of his shell of shyness and reserve. The fact that these cousins were on his mother's side made a link between him and them which was never broken. When later one of them, his chief friend and playmate in childhood, then the wife of Dr. J. K. Spender, asked him to be godfather to her eldest son, it was an office he filled with pride and never considered it to be renounced.

UNDERGRADUATE DAYS

1854-1858

Dr. Swete's choice of Cambridge as his son's University was due to the Tractarian movement at Oxford. To expose his son to the insidious influence of the "Puseyites" appeared to him to be little short of a crime. Cambridge was therefore decided upon, and the attraction of the Rev. Charles Clayton, who was then Tutor of the College, led to the selection of Caius College. To Henry it was a bitter disappointment. Oxford was by family tradition the university of the Swetes before their migration to Ireland, and he had woven a halo of romance around the thought of Oxford and had looked forword to being one of her sons. This admiration of the sister University he kept through life, although to him his own Alma Mater was first in all ways, and the most sweeping condemnation he could express of an opinionated man or sermon was "Truly Oxonian." Moreover he looked to Cambridge to take the lead not only in learning

but in sport. His intense keenness in his professorial days about the inter-University boat race, cricket and football matches and athletic sports, and his chagrin if Cambridge was beaten, were a source of quiet amusement to those who knew that, apart from a contest between the two Universities, cricket to him was merely a game in which a ball was thrown about and sometimes struck, and football a murderous scrimmage.

Swete went up to Caius College in October, 1854, without a scholarship and with still much headway to make. His hard work and well-used opportunities at King's College were, however, not in vain. He was elected a scholar of his College at Lady Day, 1855, and continued to be so until his degree and fellowship three years later. His University career was not specially distinguished or brilliant; rather was it marked by hard work and love of thoroughness and care, which were always his chief characteristics. There exist two lists drawn up by him at this time of classical books read and to be read, with notes on various points. He had at first some idea of taking his degree under the old regulations, and he was assured of the probability of his being a Senior Optime if not a low Wrangler. But Classics were his true bent, and he was fearful of jeopardizing his place in that Tripos; he therefore renounced mathematics, gave himself almost entirely to

classical study, and read with Mr. Richard Shilleto. Such work as he did in theology was quite secondary to his main study, though he obtained the Carus Prize in 1855. He tried, unsuccessfully, for the Craven Scholarship in 1857. He writes to one of his sisters of this, "The papers have not been long, but hard and '*dodgy*.' I cannot say I have done as well as I had hoped. There are about 60 in, including 8 or 10 first rate classics." He took the first of the Members' Prizes in 1857, and his industry was rewarded the following year by his place as seventh in the Classical Tripos. His election to a Junior Fellowship took place on the same day on which he took his degree. "One day," he would often recall, "I was an undergraduate and the next a full-fledged Don at the High Table. I never experienced the dignified life of the B.A. scholar." The following letters to his sister Anne are of interest as shewing the procedure of those days.

. *Undated letter. Postmark: Cambridge,*

Mar. 25, 58.

My dear Anne,

It is now half past 8 and no list has appeared—the Examiners are still at work—owing I suppose to the indolence of Mr. Day—and are not likely to have done till after 10. So I just write this line to let you know that I got here all right and until this time am

not pluckt. Watson and I have been drinking coffee, sleeping and promenading by turns; but any way suspense is not agreeable.

To-morrow is a degree day, so that if I get through I shall proceed. Gown and Hood arrived all right to which I have added on spec tie and bands.

Garrick[1] is to be elected to-morrow and goes down on Monday or Tuesday. . . .

Your affect. Brother,

H. B. SWETE.

P.S.—It is now ¼ to 10 and the list is not out: so that I must post this without it. You will probably see it in the Times or Record of to-morrow.

CAIUS COLL:
Friday, March 26.

MY DEAR ANNE,

As you take so lively an interest in the doings of Cambridge men, I just write a line to tell you that I am 'finished off.' Nothing could have been more rapid. The list came out this morning at 1 a.m.: at 10 I took my degree: at 11¼ a message came that Garrick and I were elected: at 3 we were instituted: and at 6 were experiencing the horrors of a dinner at the fellows' table. The old Dons lookt grave: such things had never been in their days: young men were then required to wait 2, 3 or more years before they got their Fellowships: and even

[1] Rev. J. P. Garrick, Fellow of Caius College, 1858-1881; Rector of Blofield, 1880-1913.

after election had to dine with the Bachelors for another year before they were admitted to the high table. However they were all very kind and affable and *we* did our best to feel at home with *them*. But—

Perhaps you would like to add to your stock of Cambridge knowledge the 'mode and manner of admission and institution' to a Junior Fellowship. First of all you are stumped off by the Registrar of the College (Day) to the Vice: who requires you to sign your name to a declaration that you are a bonâ fide member of the Ch. of England. Then you stump back to Caius, and preceded by the Master enter the Chapel. The Master goes into his stall. You stand, feeling awkward, before him. He says Jurabis (an oath to keep the College Statutes and not to reveal College secrets) to which you respond 'Juro' and kiss the Gk Test. You then kneel down, put your two hands between the Master's two and he repeats the formula of admission "Auctoritate mihi commissâ etc... admitto te... in annum probationis in nomine Patris etc." In my case the Master's memory misled him and he left out the important clause 'for a year of probation.' Day thereupon whispered in his ear and the Master, never stopping so much as to say 'Where am I' repeated the whole again correctly. Garrick was then admitted and having crossed the Master's man's hand with a shilling we left the Chapel, the business being over.

You will perhaps understand that the 'probation' only consists of the possibility of being

ejected from the fellowship in case of being screwed, or otherwise egregiously misbehaved during the first year. After that you are at liberty to do anything—unfortunately some men avail themselves of that liberty.

Is it not pleasant that Garrick and I 'in death are not divided'? We are happily equalized: for though they have elected me first, the plate has been adjudged to him; the precedent having been universally in favour of mathematical men. Day opposed this and had the bad taste to tell Garrick so: but I am really glad that he was in the minority, for any disparity would have been uncomfortable.

Report says that Shilleto had no end of a 'jollification' last night, not to use stronger language. Seven of his men were in the twelve first: the seven first were all his pupils with the exception of Bowen.

You must please excuse the sameness of subject in this note. One has had little time to think of anything else to-day: next time I hope to be better behaved.

Love to all and believe me,

Your affect. Brother,

HENRY B. SWETE.

I am beginning to repent of staying for the Voluntary: the next week I shall have a tête a tête with one old fellow.

It does not appear that University life laid on Swete any ineffaceable mark, as it does on so many. His upbringing and his own reserve prevented him

COLLEGE GROUP, 1857

F. Buck
Gonville and Caius

H. W. Shackell
Pembroke

H. B. Swete
Gonville and Caius

A. W. W. Steel
Gonville and Caius

J. R. Seeley
Christ's

W. Appleford
Gonville and Caius

J. P. Garrick
Gonville and Caius

from mixing freely with men of different types. Games, as we have seen, had no place in his life, and there was little else to bring him into contact with the heedless, light-hearted youth not overburdened with brains. Extreme conscientiousness made him very careful in expenditure; his College bills would have been creditable to the son of a man of much smaller means than those of Dr. Swete. He made few intimate friends, and those he had were men of thought and tastes like his own. He would tell of one particular friend with whom he made a compact to breakfast, during which meal only Greek was spoken after the fashion of Platonic dialogue; and of his walks with the brilliant young scholar of Christ's, afterwards a Fellow of Caius, J. R. Seeley, who would recite as they walked Milton's poems or the recent works of Tennyson. A light on the insight which this acquaintance gave is furnished by Dr. Venn, now President of Gonville and Caius College. *Ecce Homo* had been published in 1865, and there was much speculation as to the authorship of this remarkable book, of which to the end Swete spoke with respect. Dr. Venn writes: "He was the first man as far as I know to 'spot' the author of *Ecce Homo* in 1866. We happened to be talking of the book, and he remarked, 'It is *Seeley* all over.' Hardly any one else had thought of this at the time." Letters of this time tell of walking tours with friends in

Suffolk and in Essex. His interests were, even in these early days, mainly concerned with Church life and thought. He asks at one time, "Have you heard who is to get the Bishopric of Salisbury?" and writes again at another, "You have heard doubtless of Alford's promotion. What a nice couple—Dean Trench and Dean Alford! I hope Alford will make use of the leisure and means thus consigned to him to bring out his next volume more carefully." He writes home on one of his walking tours, "I have yet to see the Church and town of Coggeshall the Great; the Church, they say, is a fine building; but the Rector is desperately 'High' and so the parish is not in a very flourishing state."

An undated letter written in his first term records the "founding of a 'Theological Essay Society' for this College. It is to consist of 9 members each of whom is to write one essay a term on a given subject and to the best of the nine a prize is to be awarded. All controversy and discussion is to be strictly excluded—a very necessary regulation, though I believe we are almost all agreed on these points." He mentions this Society again, February 28, 1855, "The first meeting of our Essay Society was held yesterday evening. Three (papers) were read. . . . I am to read mine to-morrow." In another letter, April

18, 1856, he writes: "I have just joined a little Shakespeare-reading Society. We meet once a week for an hour after Hall; we have chosen Henry VIII. for a beginning. . . . I have started an harmonium but do not play it very much for fear of disturbing my neighbours. As it was the other evening my friend upstairs expressed his displeasure at the noise by sending a yard of plaster down on my head."

In Jesus Lane Sunday School he was greatly interested. He writes in his first term, "Last Sunday, I began a morning class at the Jesus Lane School. It so happened that I had to sit with the boys in Church; but certainly it seems to be a model school for good behaviour." And again, February 6, 1857, "I have got into the Oligarchy at Jesus Lane, nolens volens, having been elected on the Visiting Committee."

From his first Sunday in Cambridge to his last, sixty years later, he viewed attendance at the University Sermon as part of a well-ordered Lord's Day; nothing but actual illness was to him a sufficient excuse for absence. Thus in the undated letter before referred to we have an interesting account of a sermon by Bishop G. A. Selwyn. "Bp. Selwyn preached his last Sermon on Sunday. The crush at St. Mary's was tremendous: one man had his arm nearly broken, another was lifted off his feet, a third was carried out in a fit, etc. The

Bishop's appeals have had some effect, for two or three University men are thinking of offering to accompany him back to New Zealand. The two peculiarities of Selwyn's Theology which he has kept in view all through his course of sermons seem to be, that *union* must be purchased at almost any cost, and that Christian *work* is the safest preservative against theological error."

Another letter of 1857 gives an account of a sermon by the Rev. Gordon Calthrop, later Vicar of St. Augustine's, Highbury.

". . . We had also great 'doings' here on Sunday. In the afternoon Calthrop preached his first University sermon. Perhaps you remember me mentioning him in the Long. He is quite a young man, but promises to be the first preacher of his school (the Evangelical) if not of his time. Everybody says that the sermon on Sunday was the most extraordinary ever heard in St. Mary's. His forte is illustration. He lays down a proposition, hedges it round by careful definition and brings some logical proof to bear on it. But the proposition is not a very obvious one. You begin to feel cross or sleepy. All of a sudden he looks at you. 'What, you doubt it still? Look you here for a moment.' You look and see. A picture rises before you drawn in faultless English of some homely but moving scene in which the practical working of the principle is exhibited. He has evidently seen what he talks

of. You have seen it yourself a hundred times. You cannot gainsay it; the proposition is true and the victory of the orator complete.

I believe some of the older Dons to whom life is as death and energy ranting were shocked beyond degree: but with the Undergraduates and some of the younger fellows whose hearts have not yet become, by long years of University residence, as hard as the benches on which they sit, Calthrop is all in all. But after all perhaps he was describing his own lot when he spoke of the popular preacher as 'the fashion of to-day, the bye word of to-morrow.' Still there must be some force and use in this faculty of illustration, when it can rivet the attention of some hundreds of men to whom a sermon and especially such a sermon as Calthrop's is but another name for cant and cajolery."

He also regularly attended on Sunday a parochial service in addition to the two obligatory Chapel services of his College. College sermons were then unknown or extremely rare, and the preaching at Holy Trinity and St. Edward's Churches was to a great extent directed towards the undergraduates. Preaching himself at St. Edward's close on forty years later, he recalled, in reference to the recent death of Bishop Harvey Goodwin, the deep impression made upon him as an undergraduate by the Bishop's eloquence and earnestness when he was Chaplain of St. Edward's.

To Anne he gives a racy account of Dr. Livingstone's great appeal to the University on December 4th, 1857.

Caius Coll: Dec. 9.

My dear Anne,

You have, I dare say, heard of our doings here during the past week. We have heard the lion roar. Livingstone came up here to visit a friend; and our good Vice invited him to lecture before the University, putting the Senate House at his disposal. So at 2 o'clock on Friday last you might have seen the Senate House thronged, the pit with M.A.'s and ladies and the galleries with undergrads. All state was dispensed with and the Dr. was allowed to profane the building with the English tongue. And the language was not badly represented. There was a picturesque simplicity about his Saxon which won the heart of the oldest Don present. He told us something of his travels, of the manners of the natives and of the facilities offered by the country to commerce and ended with a hearty enconium upon the C.M.S. and an appeal to the University for hands. I need not tell you the details, because I believe they are all to be found in his book. What we Cantabs liked best in him was the Catholicity of spirit; no parts of his lecture calling forth such hearty applause as those in which he disclaimed sectarianism, and generously acknowledged the fruits of even Jesuit labours in Africa. He is apt withal to be funny and that at the expense of the ladies! The African ladies were good looking enough,

he said, only they would try to improve nature. But then such freaks were not confined to African ladies. Among other practices, they fastened their hair to a hoop which ran underneath the chin and hardly suffered them to open their mouths. Wasn't it a very singular way of wearing hoops? You could hardly hear or see for 5 minutes afterwards for the uproar and dust that proceeded from the galleries.

He was followed by a Professor, who . . . concluded a bombastic declamation (in the course of which he nearly walloped the Vice, cracked Whewell's pate, and put out Livingstone's eyes, with the long demonstrating rod of the latter gentleman) by proposing 'three hearty cheers for the Dr. from the deep bass voices of the gallery and the shrill—ahem! (cries of shame and great commotion) ahem! *celestial* voices of the ladies' (endless confusion). So the three cheers given in best style, a voice from the gallery calls out Now for the celestial!

Livingstone lectured to the Town the next day. Appleford and a dozen other men had an introduction to him and half an hour's conversation. The portrait given in his book is singularly like him—in fact you know him from it, if you met him in the street. But it lacks the *benevolence* of the archetype."

EARLY MINISTRY

1858-1865

From very early years it had been Mr. Swete's intention to enter Holy Orders. Immediately after taking his degree he prepared for the diaconate, and was ordained in December, 1858, by the Bishop of Bath and Wells to the curacy of Blagdon. The following account of his ordination, so touching in its simplicity, was written by Anne to his old nurse:

My dear Grace,

I think you would like to have a view of the Cathedral in which Henry was ordained *last Sunday*, the 19th of December, 1858. My sister Martha and I went to Wells with him on Wednesday, and stayed until yesterday. The Bishop's Examinations lasted 2 days (Thursday and Friday) and on Saturday morning the Bishop after morning prayers in the Palace told the candidates the satisfaction he felt in their answers, he gave out Mr. Henry's name as the *first* amongst the Deacons for his distinguished answerings, and in *consequence of this*, he was

selected according to custom to read the Gospel immediately after he was ordained which he did remarkably well. Sunday was a most solemn day; we had seats given to us so close to the communion rails that we could see the Bishop place his hands on our dearest Henry's head. Everything was most orderly, devotional, and solemn, and the sermon by Professor Browne most *excellent*, and *very*, *very* solemn, on 2 Tim. iv. and 5th verse. I wish you could have been there, never shall I forget the day. Mr. Horace and his Brother-in-law drove over, but they were not in a position to see, but they heard very well and so could join in the service. The excitement was great of course, and Mr. Henry looks ill and thin still, but he is cheerful and happy, and hopes to read prayers on Christmas Day and to preach his first sermon in our church at Blagdon on Sunday afternoon. . . .

His father, then in his seventieth year, was, in spite of his extreme Calvinistic views, well qualified to train a young deacon. He prized his ministerial office highly, and in his diary speaks of it and its obligations in terms which shew how much it meant to him. He was strict with himself in the preparation of sermons, and he records how it was his custom for himself and his son to take the subject for their sermons "from the services of the Sunday," and to consult with each other as to treatment and exegesis.

The parish of Blagdon had been grievously

neglected during the incumbency previous to that of Dr. Swete. Early in the nineteenth century it was the scene of Miss Hannah More's religious activities, but the unsatisfactory life of a Rector led to the undoing of much that she had done. Dr. Swete found spiritual life at its lowest ebb, with a state of morals deplorable beyond words. It was due to his energy and the devotion of his family to all that was for the uplifting of the people that when his son began his pastoral work a very different state of affairs existed.

No letters remain to tell of this period, but in later years Dr. Swete always spoke of it as very happy, full of human interest, and with ample scope and freedom given to him to develop his strong and inherited pastoral instinct. His principal sphere of work lay in the mining district of Charterhouse on the Mendips. Here he held services in a mission room, visited regularly, and, with the co-operation of the Rector and the personal help of the Squire, Captain Newnham, managed to start a school for the children. Work among children was a special delight to him, and he taught zealously in both day and Sunday schools.

The parish was a stronghold of the Baptists, and it was not long before the young curate broke a lance with them. In March, 1860, he put forth, anonymously, "*Nine questions to the Baptists*,"

with the proviso that "if any would give a plain, direct and sufficient answer to these nine points, he promised to go over to his side." After a lapse of nearly five months a "Reply" appeared, and in answer to this Mr. Swete issued, in his own name, a pamphlet entitled "*Two sides to every Question: or Nine Questions to the Baptists, with an examination of their reply.*" Under the respective Questions he printed, in parallel columns, the Baptists' "Reply" and his examination of it. He was not convinced by the "Reply," and therefore decided that it was his "privilege still to remain—a member of the scriptural Church of England." One of the stories of these days that he loved to tell was that of his publicly baptizing an infant by immersion, and of the subsequent commotion in the parish, which led the old Church Clerk to say, with grave shaking of the head, "Mr. Henry ought never to have done such a thing; that were believer's baptism."

The young theologian and Fellow of his College was, as may be supposed, a very acceptable addition to the Rural Deanery Clerical Reading Union, and there is a published paper (1863) which he read before a meeting of Axbridge Deanery on "*What is the right method of conducting the defence of the Old Testament in the rationalistic controversy which has come upon the Church?*"

Undoubtedly, even thus early, he made his mark

as a parish priest; and when in 1865 he was recalled to Cambridge as Dean of his College, there was a great outburst of regret; the parishioners, rich and poor, old and young, presented him with a signed address, a set of vessels for the Communion of the Sick, and a silver inkstand as a "testimonial of their respect and affection towards him." The ties made in these years lasted long into life, and he corresponded from time to time with some Blagdon friends. One of the few now left who remember him writes thus: "I am much younger than he; in 1858 I was only eleven years of age, and distinctly remember him as Mr. Henry Swete. At that time he shared a class at the Sunday School with Captain Newnham. It was my good fortune to be a member of that class, and I still have a vivid recollection of the patience and gentleness displayed by Mr. Henry Swete towards some who would take advantage of such a disposition. Thinking of him as he flitted about in his pastoral duties, rendering many a thoughtful kindness to the aged poor, thus copying the example of the Great Lord and Master, he seemed to share with Nathanael the Lord's commendation, 'Behold, an Israelite indeed, in whom is no guile.' I can recollect his preaching to the Club-men at their anniversary feast from Jude 12, 'These are spots in your feasts of charity,' in which he pointed out very clearly the evils which accompanied these

yearly feasts, and shewed them a more excellent way. The pastoral oversight of Charterhouse, then a 'no man's land,' was in some way linked on to Blagdon and came under the care of Mr. Henry Swete, Curate of Blagdon, who was greatly assisted by Captain Newnham. This is now ecclesiastically joined to the parish of Blagdon, and a new church built for the scattered inhabitants."

In 1861 the home life at the Rectory was for him robbed of its centre of love and sympathy by the death of the mother-sister, Anne; it was a loss he felt acutely for many years, and her painful illness left an ineffaceable scar on his memory. Two sisters only were now left in the home; the younger of these, Mary, the nearest in age to him, was a woman of intellectual taste; she was able to read Hebrew with him; she entered whole-heartedly into his scholarly pursuits, and to some extent filled the place of her sister. Their brother, Horace, had married in 1857, and was in medical practice at Wrington, from whence a growing family of little nephews and nieces delighted to visit the Rectory and to find in Uncle Henry a gentle and ever-indulgent companion. In 1863 Mrs. Swete died, and the old Rector began to fail in health and spirits. His great outward reserve of character prevented his expressing how much he relied and leant upon his curate son; the grief which his departure to Cambridge gave him was

told only in his diary, and was not known until after his death. Had he revealed it, his son would have stayed with him, and in all human probability remained to his death a parish priest.

ON THE STAFF OF GONVILLE AND CAIUS COLLEGE

1865-1877

Mr. Swete spent the next two years in Cambridge as Dean of his College. As a College Don he was a square peg in a round hole; to him the average young Englishman, overflowing with health, full of the joy of life and sport, was an enigma. He tried to understand him and failed. "I find them (undergraduates)," he writes the first month of his Deanship, "uniformly gentlemanly and good humoured even if gated"; and a month later, "Undergraduates are still very un-get-at-able: but I met two or three at parties and mean to make these *nuclei* of intercourse with them." Discipline was always distasteful to him, and though he might know *when* to put his foot down, he did not always know *how* to do it. A cousin who was under him at this time writes: "Cousin Henry was thoroughly respected by us all at College, but I am not sure whether he quite knew as Dean how to tackle men who were not always

amenable to discipline. I am not sure, with all respect to him and his memory, that he always adopted the best course in dealing with them; for instance, I well remember we thought it not quite dignified or wise to chase men round the quad say in a fifth November night when fireworks were let off!! As a Lecturer (I took my degree in Theology and attended his lectures) he was of course learned, exact and clear. . . . You would perhaps hardly call Cousin Henry a popular lecturer, but his matter was always excellent. . . . Cousin Henry's piety and devout life was recognized by us all at College, for he was always so quiet and consistent. His 'views' were 'High,' but he had no love for ritual; he liked dignity and reverence, and usually attended a church of a medium type." Probably the influence of his "quiet, consistent" life told on the men if his disciplinary methods failed, for in later years he would often come home from some College reunion to relate how some grey-haired venerable-looking gentleman had accosted him with "I hope you have not forgotten me, Dr. Swete; I am sorry I was such a bad boy to you when I was up."

The Chapel and the Chapel Services were his great interest. He writes (April 12, 1866): "The organ is in course of erection in our chapel. Next week we shall proceed to elect an organist

and choir: and then the choral service will follow either on St. Philip and St. James or on the Ascension." He ceased to hold the office of Dean in 1867.

But to him the outstanding feature of these years was his curacy at All Saints' Church. In Dr. Luckock he found a friend with views like his own, and one who was a keen parish priest. Of their work together and of the flock of All Saints' he always spoke in terms of warm affection. He also combined with this parochial work regular ministration in the Hospital under the Rev. T. T. Perowne.

It was during this period that his first book of importance, *England versus Rome*, appeared. It was written with every care, and with all the accuracy that was afterwards the keynote of his literary work. In his maturer age, though he owned that some of his earlier views had been modified, or would then be expressed differently, yet he still regarded it as in substance the expression of what he believed to be the facts and the true version of the controversy between Anglican and Roman Catholicism.

A few extracts from letters of this period to his sister are of interest. October 30, 1865: "Yesterday evening I read prayers at All Saints', by way of doing some parochial work: but it seems strange not to preach. Perhaps an opening will occur

before long for helping one of the parish clergy in term time. If so I shall thankfully embrace it." November 10, 1865: "Parochial work is beginning to open. I have to preach for friends twice next Sunday, and begin work D.V. at All Saints' after the 26th. My arrangement with Luckock is however only provisional: if we like one another, I am to be licensed after Xmas and not otherwise. I am to work as a volunteer (a common thing with fellows in residence) and to be at liberty to leave at any time upon reasonable notice. I believe I said in my last note that he was 'high' rather than 'low.' I meant merely, that being a good and moderate man, he was one of those whose tendency was rather towards the good men of the high party than towards the good men of the low: though he would sympathize with the goodness of both. . . . But he is in no way mixed up with the very small 'high' party of the place or I would have nothing to say to him." December 4, 1865: "My hospital work is very interesting—at present only reading a few prayers and giving ten minutes' talk in one of the wards daily during my week. I hope however next term to take one day's weekly visiting under Perowne." September, 1867: "My 'kids' party passed off remarkably well. We had 'puff and dart' in the garden; then tea in a spare room; and after tea adjourned to these rooms, where the children played parlour croquêt, spelli-

cans, etc., till supper. I had a model steam engine for them, which worked vigorously and delighted the little boys: but the girls shewed, as usual, a decided preference for croquêt. The parent birds seemed happy enough: one of them was a hot-headed Protestant who had once taxed L. and me with being 'Jesuits.' He is now one of our greatest allies. I found out that children eat to an indefinite extent: one ought to count at least two adults for every child in making preparations." February 11, 1868: "The Bishop of Lichfield and N. Zealand is preaching at St. Mary's: last Sunday on 'Failures in Missionary work'—a magnificent defence of Missions against current objections. St. Mary's was quite a spectacle—a perfect mass of men—the ladies are now (rudely, as I think) relegated to the side aisles, where they are almost out of view." November 12, 1868: "I quite enjoyed myself yesterday: Luckock gave me a last ride on my hobby, sermon in the morning and catechising in the afternoon. The All SS. children are wonderfully improved and answered quite briskly on 'Joseph, a type of Our Lord.' The church was prettily decorated for the Dedication festival; Mrs. L. and I worked at it on Saturday. . . . The book (England versus Rome) is all done, to my joy: it has been 'no end of a grind' as they say here."

In 1868 Mr. Swete was seized with a sharp

attack of congestion of the lungs, which left considerable weakness of the chest, and revived all the early fears of his family. A London physician was pessimistic; but happily a young Cambridge doctor then rapidly rising in fame, Dr. P. W. Latham, was also consulted, and he advised him to leave Cambridge at once, and try what open air and rest would do. With Dr. Latham's hearty approval he chose a trip to Egypt and the Holy Land, and from November, 1868, until April, 1869, he was abroad. It is not necessary to dwell on the tour. It was used by him to the utmost advantage. He went through Palestine accompanied only by an Arab servant, with whom conversation was limited, the one knowing no English, the other but a few words of Arabic; and for the most part he lived entirely in a tent. The cure was complete; he came home with sound lungs, and never had any return of the weakness. He wrote from the Holy Land delightful letters, fully illustrated. He kept a minute and careful diary, and filled one album with sketches and another with pressed flowers. His Bible was read and annotated as he visited the places connected with Bible scenes, and especially those of the Gospels. He brought back many mementoes and curios; these, with tales of his adventures were, to the last, ever a pleasure to him. And, best of all, he stored in his memory a vivid recollection of the hallowed

scenes which gave to his village sermons a peculiar charm.

On his return home he accepted the curacy of Tormohun. Probably he was advised not to brave at once the cold winds of East Anglia. In September of the same year his father, Dr. Swete, died in the eighty-third year of his age and the fifty-ninth of his ministry. The years of his Tor curacy were happy and uneventful; and in 1872 he was once more recalled to his College to act as Tutor, and the next five years he spent as a member of the Staff.

These years were not very happy. All that has been remarked about Mr. Swete's inadequacy as Dean in 1865-68 is true of him in even a more marked degree as Tutor. He was a failure in the office; and no one was more conscious of it than he himself. But he used to say that he was rather severely handicapped; Mr. Ferrers, the other Tutor, was married and lived out of College; the Master was an old man; and of the undergraduates of this period there were too many whose life and conduct gave him constant distress. He resigned the office in 1875, but served as Divinity Lecturer till 1877, when he accepted the College living of Ashdon. He was then tired of College life; he was engaged on his works on the Holy Spirit, and the commentaries of Theodore of Mopsuestia were in his mind; he thought that

this literary work would prosper better in the quiet of a country home which was within easy reach of the University Library; and, as always, pastoral work was a great attraction to him.

RECTOR OF ASHDON

1877-1890

Life at Ashdon began with a sense of loss and disappointment. Mr. Swete had looked forward to his country Rectory becoming the home of his sister Mary. They had much in common, and she was eager to join him and to help him in his parochial work. But in the summer of 1876 she died. There is no doubt that at this period of his life he was feeling, perhaps unconsciously, lonely. He had put from him in boyhood all thought of possible marriage. He held the common belief of the time that consumption was hereditary, and he felt that he would be wrong to run the risk of transmitting his mother's disease to a future generation. No temptation to reconsider this decision ever assailed him, and to the end he was always firmly convinced that not only had he personally acted rightly, but that for the scholar and parish priest the unmarried life was better and more appropriate. It may be added that he hardly shewed consistency in his views on the celibacy of

the clergy since he gave the preference in his choice of a colleague to a married curate.

His life as Rector of Ashdon was systematically ordered on the twofold basis of literary and parochial work. His literary activity during the thirteen years of his incumbency covered his edition of Theodore of Mopsuestia's *Commentary on St. Paul*, 1880-82 ; contributions to the *Dictionary of Christian Biography*, 1882-87 ; the first volume of his edition of the *Septuagint*, which was published in 1887, and the greater part of the second volume, which was completed in 1891 ; while from 1882-1890 he was Professor of Pastoral Theology at King's College, London. He was Examining Chaplain to the Bishop of St. Alban's, 1881-1890. In 1881 he took the degree of Doctor of Divinity, and in 1886 his College did him the honour of electing him an Honorary Fellow. Of his work as Professor of Pastoral Theology Dr. Knowling, a former colleague at K.C.L., writes :

> From 1882-1890 Dr. Swete held the post of Professor of Pastoral Theology in King's College, London. During this time he was also Rector of Ashdon, in Essex. And, as the Bishop of Ely has said, there was no part of his life which was more characteristic of him than the part he played here, which marked him out as at once a scholar and a parish priest.
>
> It was this combination of the devotional and intellectual which was fully appreciated by the

students, and made itself felt in more than one connection.[1]

It was here then that Dr. Swete had an early opportunity of influence; and he used it. It was certainly unfortunate that, with all his power of enforcing deep spiritual truths in the simplest way, he had few opportunities of preaching in the College Chapel. Perhaps the distance of London from Ashdon might explain this. But those who heard it are not likely to forget the sermon in which on a St. Peter's Day he brought home the Saviour's threefold appeal to the love of His erring disciple.

If we ask what part of his teaching in King's College impressed the men most markedly, we may point to his lectures on the Prayer Book. A remarkable testimony to this may be found in a letter written by one who could scarcely be expected to be in sympathy with all that Dr. Swete taught, one who lived to be called in after days a leader of the Evangelical School of thought. His Prayer Book teaching, so this pupil expressed it, was 'magnificent.' His standard of examination was very high, and we students thought that he was particularly sparing with his first-classes. This led therefore to a keen effort on our part to be among the few men in the coveted division. The same scholar with his friends bears witness to Dr. Swete's keen personal interest in his old students.

[1] Dr. Swete would point out how a picture of this *pastoral* life was often revealed in some great Father of the Church.—*Patristic Study*, p. 178.

And they in their turn can tell us how much they valued the notes which they took from his lectures, and how even the Sermon Outlines, although, as one somewhat quaintly put it, such a use might seem to run the risk of idleness, were used in the pulpit once and again.

But if the students in their day were hard workers, they must have had an inspiring leader in Professor Swete. It is sometimes forgotten that it was during these years in King's College that Dr. Swete commenced his great labours upon the LXX.

But whether in the common room or in the lecture room, Dr. Swete never forgot the amenities of life, and Dr. Mason, with the Bishop of Ely, has not forgotten to remind us of his humour.

Dr. Swete, too, would often in some little way reveal his kindness of heart to colleagues and pupils alike. Every Monday morning, in the summer term, he would carry from his country house at Ashdon a bunch of flowers to gladden the eyes of some resident of King's College, in the heart of London. Deeper truths, too, were ever present to him ; deeper than the pleasantries of custom, cheering as they might be.

In the midst of an unspeakable sorrow one of his King's College friends was cheered by receiving from Dr. Swete a single verse in the Greek text : " If so be that we suffer with Him, that we may be also glorified with Him." That was all —but it was enough. It was a law which could not be broken, the law of the Christian life and the law of the Christian Church.

Into his work as a parish priest the new Rector threw himself whole-heartedly. Two tasks awaited him: the restoration of the church, and the far more difficult problem of the maintenance of the Church Elementary School.

The church, with the exception of the chancel, which had been put into good order by the late Rector, badly needed restoration. The condition of the tower was unsafe, and the interior comfortless and in a state little befitting the House of God. The parish was entirely agricultural, and had no squire or gentry to whom an appeal for funds could be made. But Dr. Swete was not to be baulked by the difficulty of raising subscriptions. He obtained what he could from friends and the parishioners, and paid the rest of the bill himself. The result was, in the course of the first seven years of his charge, a tower made safe; a nave re-floored and filled with seemly seats of pitch-pine in place of high square pews; an unsightly erection called "the gallery" removed from the west end of the church; the beautiful tower-arch opened out, and the tower itself fitted up as a choir vestry; and as the tower could not be sufficiently strengthened to allow the fine old peal of bells to be rung, an arrangement for chiming them was furnished. The "men's gallery," a curious structure in the S.E. Chapel, he would not touch. The seats faced north, and starting from the level of the chancel

floor rose one behind the other in tiers until the south wall and the level of a high window was reached. Here the labouring men sat, and this the Rector refused to restore. "It is unsightly," he would say, "but on Sunday it is full of men, and serves its purpose. They could not lounge or sleep so comfortably in pews, and they would not come if we took away their gallery." To the end of his charge the men's gallery was well filled on Sunday, both morning and evening, and if the toil-worn labourer lounged and apparently took little or no part in the service, he listened to the Rector's sermon and was helped and strengthened perhaps more than he knew.

The services of the Church were Dr. Swete's chief concern. He himself defrayed the cost of organist and choir, and he believed in a large choir. "Do not think too much about a man's voice or musical ability ; a surplice binds a young fellow to the Church more firmly than anything else" was his doctrine. Such a theory meant unambitious music ; but the procession of some 20 boys, followed by 14 to 18 men, was imposing and heartening to a village congregation. Further, he tried to make his services on Sunday suit the taste of all his parishioners. If he wore vestments at the early Eucharist, the mid-day celebration was severely plain. Mattins was only partly choral, with the psalms and litany said ; while

evensong had its processional cross, lights, and many hymns.

It should be stated that, with the exception of the years 1881-3, Dr. Swete had the help of an assistant curate. This help was a necessity when he began his work on the LXX, and was in great part provided by the University Press in order that he might be free to devote more time to his important task. With his colleagues of this period, the Rev. W. M. Edwards, 1883-6, and the Rev. W. A. Beckles, 1886-90, he formed links of friendship that remained unbroken to the end of his life.

It is impossible to pass from the subject of the church and its services without reference to the Rector's preaching, the outstanding feature of his ministry at Ashdon. He took infinite pains with his sermons. He preached chiefly from full notes, his text short and easily remembered. He would begin by describing the scene of the subject on which he was preaching; his travel in the Holy Land was an unfailing source from which he drew such vivid word-pictures that the congregation could almost imagine that they stood and looked on the scene. He used as far as he could country incidents to illustrate his teaching; village colloquialisms were pressed into service; and if some such word as "Incarnation" slipped out, he would at once explain, "I mean, the Son of God made Man." The unlearned country folk could follow

and understand ; while behind all his simplicity of expression lay the knowledge and exactitude of the theologian. One of the parishioners who owed much to the influence of his preaching writes : "It was just as if he knew everything and preached to me and me only. . . . I know all that year of 1879 he helped me more than anyone could possibly imagine. I always reckoned on holidays so that I might hear his sermons, and there was always a bit you could take to yourself, either in form of a rebuke, advice, or a stimulus to stick to duty in spite of everything. Just at the time that I required a guiding hand, God did it through Dr. Swete and I've thanked God for his help many a time."

A difficult problem awaited the new Rector in 1877 in connexion with the day school. The National School buildings had been condemned by the Education Department as being inadequate as they then stood ; and the school was inconveniently placed for the majority of the children attending it. During the late Rector's long and fatal illness the Nonconformists of the place had induced the villagers to petition for a Board School, and when Dr. Swete came upon the scene the Board was formed and the site for a school in the village bought. He at once approached the Education Department, offering to carry out the required alterations and enlargement of the existing school

entirely at his own expense. He was informed that the matter had gone too far, and that the new school must be built. But to relinquish his Church School was not at all to the mind of Dr. Swete, and he quietly carried it on for the next eight years. The school buildings were altered to meet the requirements of the Department, and an excellent schoolmaster found, who was ably assisted by a mistress for the Infant School. The National School flourished; it won commendation from H.M. Inspector; and the character and manner of its children stood high in the estimation of the village. The reverse of the picture lay in the fact that as the Church people took no interest in the election of the School Board, it consisted entirely of Nonconformists, of whom not every one could write his own name; the master was chosen with a view to saving the rapidly rising rate; there was no religious instruction given in the school. Moreover, a sharp line of demarcation was drawn between the 'Church' children who went to "top school" (the National School stood on a hill above the village) and the 'Chapel' children who attended "bottom school" in the village. This line was still further accentuated by the good influence of the Church schoolmaster and the roughness of the children who were in the hands of a succession of less efficient men. For the good of the community as a whole amalgamation was needed. But the

Rector stood firm, and continued to run his school until in 1885 Mr. Arthur Goatcher, its invaluable master, accepted another appointment which was offered to him. Representations were then made to the Rector of the burden entailed upon the parish by the fact that only one half of its children earned the Government grant, so that the rate had risen to 1s. 6d. in the pound. He therefore consented to close the National School upon three conditions:

1. That the children attending the Board School should, unless withdrawn by their parents under the Conscience Clause, receive a clear half hour's religious instruction on each of the five school-days of the week.
2. That all such children should be taught the Lord's Prayer and the Ten Commandments.
3. That the clergy should be allowed to visit the school, and be permitted to give the Scripture lesson twice a week.

After some heated discussion by the Board and a threat from the Rector to carry on his school if his terms were not accepted as they stood, the Board gave way. There were at first many bitter and justifiable regrets from the Church parents. For a time the tone of the children dropped grievously, and it seemed impossible to believe that the right step had been taken. But as the years went on the Board itself improved; more

suitable members were elected to serve on it; and it was seen that for the good of the whole village the one school was gain rather than loss.

To the work of the Sunday School Dr. Swete was devoted, and his catechising was as telling and effective as his preaching. He loved his children, and they him. A cluster of boys and girls would await him as he came out from the afternoon service in order to walk back to the Rectory with him, a third of a mile away. Each finger was clutched by a small hand, others held on to his cassock, and to walk thus surrounded required some skill. In summer the walk inevitably ended in a visit to the garden, the little people going away with their hands full of flowers. With the adolescent he was far less successful. The village lads were beyond his comprehension, and he left them to the care of the assistant curate. Girls he understood better, and their preparation classes for confirmation he always took himself; but he was never quite at his ease with them, nor did he ever attempt with them anything like individual counsel or teaching.

In 1883 Dr. Swete asked the Church of England Waifs and Strays Society to open in his parish a Home for eight little boys. This Home was a great interest to him, and with these children he was at his very best, regarding them as his sons. He constantly said, "No country parish is complete

without its Waif and Stray Home; the children bring fresh blood and ideas into the village school; if boys they form the nucleus of the choir, and they are a constant source of interest and delight to the parish priest." The cottage which served as the first home was not very suitable, and the Rector decided to build a home near the Rectory which would serve for twelve boys. Caius College made a generous 99 years' lease of an acre of the glebe field in front of the Rectory; and on this ground Dr. Swete built the Home. It was opened and dedicated by him in September, 1890, just as he was leaving Ashdon. Other kind friends have since enlarged and improved it, so that it stands to-day as a model home of its kind. One of the first eight boys, now a married man and father of four bonny bairns, wrote from Salonika on hearing of Dr. Swete's death: ". . . I cannot explain the benefit that I have received through knowing him, and I feel sure every one must know and feel the same as I do who have come in contact with him, the goodness both moral and spiritual he imparted to every one."

A chance visit to his brother Horace, then living at Worcester, in the summer of 1882 brought a great change into life at the Rectory. The two youngest children had been ill with whooping cough, and the health of the elder of them was the cause of some anxiety. It at once occurred to her

uncle that a change to country air might be beneficial; and he carried the child off for a month's visit. At the end of the time uncle and niece agreed that they suited each other, and wished the visit to become permanent. The family at Worcester was large, and its other and older members at the expensive stage of entering on professions; so the proposal was gladly accepted. Dr. Swete also added to his charge of the girl that of her younger brother, whom he placed as a weekly boarder at Saffron Walden Grammar School. Both children made him, so he wrote, "immensely happier for having them." The boy in the course of the next year or two passed out of his uncle's care. The companionship of uncle and niece lasted thirty-five years, to be broken only by his death.

But Dr. Swete's parochial activities were by no means confined to the church and the children. He was an assiduous visitor; every afternoon saw him start out to visit his flock. The parish extended over a large area, and he had often a walk of two or three miles to an isolated farm or cluster of cottages. Sometimes he would hold services in these outlying homes. In the sick room the Rector was a welcome and looked-for guest; he was specially solicitous in cases of long or chronic illness; and with such he would take infinite pains. The following letter, written in the spring of 1885,

to the mother of a most promising lad who was dying of consumption illustrates this care: "Dear Mrs. A— I send you a list of Scripture texts and passages, from which you can choose, if you think it desirable, a few short passages suited to Archibald's present wants. A very little at a time, read very slowly and devotionally, seems all he needs or can bear. I hope the references will be clear enough, but I daresay they will need to be studied beforehand. Yours very truly, H. B. SWETE." Then follows a list of no fewer than 44 passages selected from the Old and the New Testaments.

The Nonconformists in the parish were almost without exception Baptists, and their minister was of the aggressive, political type, and a bitter opponent of the Church; his influence and the Day School controversy made a gulf between the Rector and this section of his parishioners which was never bridged. But that he believed himself to have the care of the souls of all the people in his parish was shewn in his attitude towards the one Roman Catholic in the place. In one of the distant hamlets lived an old Irishwoman who for years had been without spiritual ministrations, as the Roman Catholic priest for that district lived at Ongar, more than thirty miles distant. The Rector held that it was his duty to provide the means of grace for all his parishioners; and

since this woman would not receive them at his hands he must send for a priest of her Church. Accordingly an invitation was sent to the priest at Ongar to come over and stay at the Rectory, and from thence with the full sanction and approval of the Rector minister to this member of his communion.

When Dr. Swete first went to Ashdon he was full of enthusiasm for teaching the people and enlarging their outlook on life; he gave lectures on Egypt and Palestine, illustrating them by his own cartoons and shewing his curios, and on other topics likely to interest a rural audience. He tried to gather the men together by opening a reading-room and in other ways. But it must be admitted that he found the people of East Anglia less easy to interest than those of his own West country; and as time went on he lost heart through their lack of intelligence, and ceased to do much, if anything, for them on the social side of life. The moral standard and tone of the village were lamentable, and with the coarser forms of vice and evil he did not know how to grapple. Wages were low, and many of the houses wretched hovels not fit for men and women to live in; but to have interfered with social problems of this kind he would have considered to be outside his province. He also spoilt his flock by doing everything for them. The parish was poor and without

resident gentry, and it was following the line of least resistance for the Rector to pay for church restoration and to meet the expenses connected with the choir, the organist, and other ordinary parochial machinery; he could not beg and he would not stand by and let things that needed doing remain undone. So he put his hand into his pocket and did them. He went to Ashdon in 1877, when it was a 'fat' living, with the comfortable balance of a bachelor don at his banker's; he left it in 1890, when lean years had set in and greatly reduced the tithe, with an equally handsome balance on the adverse side of his bank book.

REGIUS PROFESSOR OF DIVINITY

1890-1915

During the last few years of his ministry at Ashdon Dr. Swete began to long for a return to Cambridge life. His physical strength was unequal to the double task of the heavy literary labour which his edition of the *Septuagint* required and the charge of a large and scattered rural parish. As the years passed, the apparent failure of the East Anglian peasant to make appreciable response to his ministry depressed him, and he felt that for his parishioners as well as for himself a change would be good, and that a more robust rector would be a gain.

The opportunity came in 1890, when the appointment of Dr. Westcott to the Bishopric of Durham left the chair of the Regius Professor of Divinity at Cambridge vacant. A less important chair had been Dr. Swete's desire ; he had in the case of previous vacancies offered himself for such a post ; and it was only under pressure brought to bear on him by Cambridge friends and residents

that he now consented to stand as a candidate. The appointment lay with the Council of the Senate. He took as the subject of the required prelection the last twelve verses of St. Mark xvi. To no one was his election a greater surprise than to himself, ever most humble, even diffident, as to his own powers.

It would be vain to disguise the fact that many in Cambridge viewed his election with misgiving. It was a critical time for both the theological studies and the religious life of Cambridge. "Indeed," writes Bishop Chase,[1] "the crisis was more serious than could at the time be imagined. For the epoch which was then beginning was to be an epoch of great, even of hazardous, change; questions were to be raised which went deeper even than the questions which had divided men in the troubled sixties. Much in Cambridge at any rate would depend on the head of the Theological Faculty." Moreover, "to follow Dr. Westcott was a task of quite unusual difficulty, which would have taxed the powers of the strongest man. . . . And Dr. Swete was not, in the ordinary sense of the word, a strong man. He was not a man of affairs, nor an ideal chairman, nor an impressive speaker, nor a great preacher. There were times when he was provokingly diffident and retiring." Yet the

[1] "Henry Barclay Swete," *Church Quarterly Review*, Oct. 1917, pp. 110 f.

twenty-five years which we are now approaching shewed, in the words of the writer who has thus expressed the fears felt by some in 1890, that "the Council's choice of Dr. Swete as Regius Professor was abundantly, even triumphantly right"; and the Bishop is able to say that "his professoriate stands out as a great professoriate, justly memorable, and fruitful of the highest good; and he himself gradually gained an almost unique influence over the undergraduates who crowded his lecture-room, and over a very wide circle of students of theology."

Of these apprehensions it must not be imagined that Dr. Swete was ignorant, even if he rarely spoke of them, and that only to the few in his confidence. He felt them, but they never dismayed him. He returned to Cambridge fully conscious of his limitations, and well aware that he had to succeed one who was a prophet in Israel, yet with characteristic buoyancy and hope, and a quiet determination to do his duty to his University and to the sacred cause of Theology.

The whole quarter of a century of his professoriate he spent in the house in Bateman Street which he made his home at once. During the long period ill health greatly affected all his life and labour. The collation of the Pentateuch for his edition of the *Septuagint* was very exacting, and

in consequence of this the first threatening of spinal trouble came in 1887-1888. This returned in 1896, and again in 1903. After this last attack the symptoms lost much of their gravity, and in 1910 he was advised by a London consultant to disregard the occasional slight attacks which he still had, and to attempt some mild exercise. The advice was justified, and little by little the power of walking, which he had almost lost, returned, and the spinal discomfort grew less, until he was able to walk a couple of miles and even to essay easy ascents without inconvenience. However, during the years 1896-1910 he was obliged to lead a semi-invalid life.

His life at 56 Bateman Street was tranquil and methodical. He spent the whole morning from 9 a.m. to 1 p.m. at his desk, unless he had to deliver a lecture. The earlier part of the afternoon was taken gently—a rest, a little exercise when this was allowed him, a spell at a novel, a letter or two. After tea at 4 o'clock he settled down to work again until dinner at 7, unless a friend or some young student called to consult him ; and after the break of dinner, he would work again until 9.30. Then half an hour with his novel, and an early bed-time closed the day. He thus worked for 8-9 hours a day until the last four or five years of his life, when he began to find an hour less sufficient. His time for such

work was little broken by membership of committees or University business other than that strictly pertaining to his office. He was not "a business man," and it was always necessary to husband his strength. Nor had nature made him "a speaker"; he disliked having to take part in a public meeting, and the occasions on which he did so were very rare. This freedom from engagements which usually make large demands on University life enabled him to concentrate his whole strength on his own proper work, and his wonderful output was the result.

At Ashdon Dr. Swete had been socially a recluse. His work in the parish and the study completely filled his days, and he cared little for such social life as lay about him there. In Cambridge he was necessarily obliged to see more of his fellows, and especially of fellow-workers; and though frail health compelled him for some years to refrain from social entertainments, when he was able to dine out, in College or with friends, as was possible in the earlier and latest years of his professoriate, it was always an enjoyment to him—more so than his shyness sometimes allowed him to shew at the time. On such occasions he could even tolerate tobacco-fumes, of which in his home he displayed unmitigated and undisguised dislike.

But the social intercourse which he most appreciated was that with friends and students, young or

old, who would call on him in the afternoon, and with whom he could have talk and tea in his study or garden. Such visits, it was soon found, gave him real pleasure; and with many, especially younger scholars who were working under his direction, he entered thus into a friendship at once genuine, delicate, and fruitful. It was in such intercourse that his readiness to suggest and encourage most easily found expression, and very many owe a deep debt to the unselfish, direct and stimulating counsel given in it.

Dr. Swete was by no means without recreations, though they were limited by his physical disability. For some years he rode a tricycle—without, it is true, ever going great distances. To ride round Grantchester was "a good ride," to Shelford and back "a very long way." But he enjoyed the leisurely afternoon turn, and was grieved when in 1903 it had to be abandoned. Travel always attracted him. His tour in the Holy Land, already mentioned, was always the greenest of memories for him. In 1888 he visited Asia Minor, Constantinople and Athens; in 1892 Algiers, Tunis and Carthage; in 1894—for work in libraries—Venice and Verona; in 1896 Teneriffe. In this year, by order of his doctor, he spent three months in Scotland and the North of England; and in several years subsequently he took, during August, short

coasting trips round England, Scotland, and Morocco. Though his strength did not allow him in such travel to see all that the man of ordinary strength can see, his keenness and knowledge made it of the greatest recreation and service to him. After his serious illness in 1903 he did not again leave England, and even avoided a long journey on home railways. But still he saw much that to him was fresh and interesting. Year after year he spent his holiday in some country vicarage which he rented "as a layman," without undertaking responsibility for the duty. Here he loved to gather what he called his "house-party." Miss Mason, a Cambridge neighbour known and valued for many years, was wont to share the house with him, and a regular succession of relatives and friends visited them, each for about a week. The "house-party" tended to grow, for the guests of one summer were looked for in the next, while fresh additions were made to the list. A real part of the pleasure of these holidays was for him to give help in the services of the Church. He was not equal to taking charge of a parish as *locum tenens*, but he was greatly disappointed if he was not invited to preach at least once each Sunday, and he visited the sick and aged as far as he could.

His garden was always a joy and interest to him, though he was not able to do actual gardening. Another pastime was the reading of novels. He

found in a novel complete relaxation for his brain. He favoured most a detective story, or a simple plot with a truly heroic hero and a very black villain. Type, paper, and margin also entered into his choice. The 'problem novel' he never read, nor did he care for what he called 'Society novels'; simple characters and country scenes pleased him most. It has been suggested that his own beautiful literary style was due to this recreation; but he did not develop his taste for such reading until he had passed his sixtieth birthday, and did not read the standard authors; and though he did greatly appreciate such modern writers as Mrs. Humphrey Ward, Mr. Marion Crawford, and Mrs. Alfred Sidgwick, as a general rule he was more than tolerant of a writer's style so long as the story met his expectation. But in all these recreations it was delightful to see how he always found enjoyment. It was ever as if nothing about him were dull; everywhere there were for him points of interest and of pride, and something to be happy about.

On his return to Cambridge Dr. Swete was re-elected into a Fellowship of his College, and this he held until his death. His affection for the College and his pride and interest in it were great and constant. For the greater part of this chapter of his life he was a member of the Governing Body, and he served also on the Chapel and Livings Committees. He always attended chapel on

Henry Barclay Swete

from a painting by Hugh Rivière

Sunday morning, both the celebration at 8 a.m. and mattins at 10, breakfasting in College. The Library had always been a special care to him, and he contributed the account of the most interesting MSS. in it to Dr. Venn's *History of the College* (vol. iii., pp. 192 f.). In 1911 he gave to the College his own small collection of twenty-three manuscripts, and also some fragments of Western and Oriental manuscripts—a gift of which Dr. M. R. James writes as "valuable and interesting."[1] And in accordance with his expressed wish, after his death such of his books as the College desired found a home in the Library, and with them the two great MSS. antiphonaries which were for so long conspicuous objects in his home.

In 1906 his portrait, for which members of the College and friends in the University and elsewhere subscribed, was painted by Mr. Hugh Rivière, presented to the College, and is now placed in the Hall. Artist and subject found one another mutually attractive, and the former quite won his way to the heart of the latter and unlocked all his flow of stories and gentle *plaisanterie*. It is this that accounts for the happy smile on his face, so characteristic, and familiar to those who know the playfulness and enjoyment with which he would

[1] For an account of these MSS. and fragments see Dr. M. R. James' *Supplement to the Catalogue of Manuscripts in the Library of Gonville and Caius College*, 1914, pp. v, 18 ff. 47 ff.

tell one of his tales or produce one of his little 'bon mots.'[1]

It will readily be understood that in a life thus circumscribed he eagerly availed himself of all that gave opportunity of touch with larger Church life than that presented in the University. Such invitations as one to take part in the Fulham Palace Conference of 1901 on Confession and Absolution were very welcome to him. At that conference Dr. Swete read indeed the condensed statement prepared by request as to the meaning of our Lord's words in St. John xx. 22, 23 and St. Matthew xviii. 18 with which the conference opened, and after that spoke once only, and then but briefly. His diffidence, dislike of controversy, and want of readiness in debate made him an almost silent member. But he often spoke of the satisfaction which it was to him to have met and heard those who then gathered together and who represented wide activities, experiences, and ideas of the Church, and to observe the affectionate bearing of some towards those who differed from them; and his capacity for taking in the standpoint of others —not always at once, but eventually—made such

[1] He could say 'winged words' when he chose. We recollect how after hearing of a clergyman of large bulk having made a false quantity in one of the names of Romans xvi., he remarked, 'You should judge a man by his quality, not by his quantity.'

excursions into larger practical life really useful to him. In the same way he greatly enjoyed and valued his visits to Lambeth in connection with Prayer Book Revision ; while the request of the Archbishop of Canterbury that he would edit a collection of essays by competent scholars bearing on the early history of the Church and the ministry attracted him as offering a way in which he could serve the general life of the Church of England, and perform a personal duty to the Archbishop.[1]

And so friendships outside the University were specially precious—as that with Dr. Ceriani, which arose out of his LXX research, or with Cardinal Mercier, which originated with a letter of thanks for the Commentary on the Apocalypse from the Cardinal, and, though the two scholars never met, continued until Dr. Swete's death ; or those with Oxford friends, such as Dr. Bebb and Dr. Turner. It was in such ways, and not from books and papers alone, that he gained that sense of what was going on in the Church at large, and of the teaching

[1] The care spent on the volume after his death by Dr. Turner in carrying it through the last stage of publication, and drawing up the apparatus of Indices (which one reviewer described as being 'such as we have seldom seen except in the greatest editions of the Fathers') would have gratified him greatly, and no one would have regretted more than he that Dr. Turner's self-repression has prevented any note being made in the volume of the fact that so much of its completeness and usefulness is due to him.

which young men required of him, which made his professoriate so strikingly helpful to so many, and prevented that teaching from being blows into the air.

Of Dr. Swete's professoriate, its character and output, as estimated by a colleague in the field of scientific theology, some account is given later in our *Remembrance*. Here a survey of these years may be attempted from a somewhat different point of view, and it is hoped it may help to the understanding of the more technical estimate.

Had Dr. Swete been asked what was the highest view he took of his life and duties during this quarter of a century, he would probably have replied, 'To be then as ever a Pastor and Teacher.' As he took these words of St. Paul as his ideal of his life-work, so he took our Lord's words, 'Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old,' as embodying the spirit in which he should perform it. He could not imagine a priest who was not a teacher, nor a teacher who was not a pastor, and who taught with knowledge of those whom he was teaching and feeding—their needs and capacity. He could, and he did investigate, and he assured himself of what he taught. He abhorred ingenuity and specula-

tion in the teacher, and taught strictly that of which he was assured. He did not teach to display learning nor to determine controverted matters, but to serve and equip his hearers. Like the great Teacher, his pastoral instinct enabled him always to speak 'as men were able to hear him,' but all this teaching, simple though it might seem, was based on large resources of investigation and research.

His work during these twenty-five years gathered in the main round his books and his lectures. Of his shyness and apparent diffidence and shrinking from expressing himself in words enough is said elsewhere. But all this vanished directly he took his pen in hand for a book or lecture. Then he found himself, and was able to express himself with freedom and decision—with a freedom indeed which really revealed his insight into a great deal of human life, its temptations and its needs, and which also unveiled the depths of the man himself, his profound appreciation of things old, his real preparedness to consider and welcome things new, his faith, his buoyancy and his hope. In all his books written in these years the element of self-expression and of pastoral feeling is strongly marked. The two great commentaries, for example, shew the points in which for him lay the real interest of the Gospel according to St. Mark, and the Apocalypse. And in the same way the man really lived in his lectures.

For Dr. Swete there was no sharp line of demarcation drawn between his books, his lectures and his sermons. All alike were his work as Pastor and Teacher, and the difference between them was due solely to consideration for those whom he was teaching, and the mode of teaching demanded. It was in his lectures that he dealt chiefly with the undergraduate whom he strove to teach. His attitude towards undergraduates was peculiarly his own. *En masse* he loved his pupils, and understood them instinctively and well. He never failed to get and to keep *en rapport* with his classes. And undergraduates were quick to shew him that they responded to his interest and care. "I think they like me because I am old," he said in later years, "perhaps the old are more sympathetic with the young than the middle-aged." But individually the undergraduate was as incomprehensible to him as Professor as when he was Tutor or Dean, and he was shy with him, and so saw little of his class outside the lecture-room. This was not the case, however, with somewhat older pupils, the students who had graduated and scholars actually working under his direction. With many of these he could enter into real friendship, and they would come in to tea with him on Sunday afternoons as well as for the "study interviews," which were binding on them.

In choosing the subjects of his professorial

lectures he of set purpose avoided those to be prepared by students for examinations. He had a quick sense of what would interest at the time his large classes, and he could adapt his teaching to their general capacity of receiving and assimilating it. He had the power of making his hearers understand that he was himself deeply interested in his subject, and considered it great and worth their concern as a matter of actual life. His own extremely direct and practical turn of mind prevented his lectures ever assuming the character of learned and abstract disquisitions. His diligence in preparation ensured that he always covered the field he surveyed at the opening of a course of lectures. This was always very clearly marked; and his handling of a subject with distinct limits, and his masterly and rounded presentation of it, prevented the flagging of interest which comes over a class which feels that progress is not being made, and that there is no definite goal towards which the whole course is directed. It was all this that gave their peculiar character to his lectures, and enabled him so surprisingly to hold the interest and attention of his classes.

As in all his teaching, the labour spent on his lectures was extraordinary. All were written out in full. As a rule this was done during the vacations preceeding the terms of delivery. He was always

distressed if a term began without the whole course being completed—the last lecture perhaps being excepted. This he would reserve, not only for a summary, but also for gathering up and dealing with any points deserving consideration which had emerged during the delivery of the lectures. He spent the morning before the delivery of each lecture in revision and 'pointing up,' and this gave fresh familiarity with what he had written some time before, and both flow and animation to his delivery. A review of his lectures shows the resourcefulness of his knowledge and the variety of his teaching. He had a deep dislike of controversy. Yet he did not avoid subjects because they were controversial, but treated them in so positive a way as to avoid giving the impression that he was teaching as a controversialist. Besides many courses expository of the New Testament, his doctrinal lectures covered such a field as the following: The Apostles' Creed; the doctrines of the Incarnation and Atonement; theories of the Atonement from the Apostolic Age to the present day; the New Testament doctrine of Sin; the primitive conception and use of the Eucharist; the Eucharist in the ancient Church; the early history and doctrine of the Christian Ministry; the Three Orders; Confession and Absolution. Another class of his lectures dealt with Public Worship and the English Church. Such were the courses on

Ancient Liturgies; the Anglican view of Holy Scripture; Pre-Reformation sources of the Prayer Book; Prayer Book Revision. Quite another class is represented by courses entitled From Alexander to Christ; St. Paul the Missionary; Some Rivals to Early Christianity; Christian life and thought at Alexandria; the Church and School of Antioch; the History and use of the Greek Old Testament. All of these courses are full of solid knowledge, presented with clear and finished expression, and instinct with the sense that the subjects really bore on the lives of men. He could not lecture into the air, for he was ever teaching living men. He always lectured with the consciousness that most of his hearers were considering the vocation of Holy Orders, and this consciousness made itself felt in all lectures; it would have seemed to him blindness to a matter of fact to have disregarded it; and the character of his classes determined the spirit and character of the lectures. He would constantly at the end of a course sum up his subject and its salient bearing on life for those who were themselves to be teachers of men in the ministry of the Church, directing note-books to be closed, and speaking from the heart to those who were to share with him the great vocation. Thus all his public lectures were to him a labour of love.

But if need arose he was always ready to treat

in other ways than by courses of lectures matters which he judged demanded his authoritative teaching—the nature and worth of the Oxyrhynchus Fragments, or the Gospel according to Peter, or the Bull *Apostolicae Curae* of 1896. Such lectures detached from his regular courses and addressed to a very different audience showed how far he was from being a slave to one class of hearers. There were also several other classes of lectures which he gave, in which he took great delight, and which he considered came within the scope of his work as an authoritative teacher of the University. One of these was his lectures to women. Dr. Swete was far from being the misogynist which some imagined him to be. He greatly appreciated ladies' society, and among his more intimate Cambridge friends he numbered not a few ladies, though his shyness somewhat alarmed those who did not get beyond it. He was wide awake to the importance of women as learners and teachers, and was deeply anxious that Theology should have a place in their studies. He gave a Greek Testament Prize to the students of Newnham College, and examined for it himself. He welcomed the presence of women at his lectures, and the "Vacation Term for Biblical Study" held in Cambridge in alternate summers had his warmest sympathy and support. To his lectures to women he gave of his best, and lavished laborious pains on them. Most note-

worthy in such lectures were those on Modern Criticism and the religious use of the Bible, and a course of four lectures given in 1903 on the Christology of the New Testament. This latter course was privately printed, and forms a booklet of fifty closely printed pages, a perfect handbook on the subject, and admirably adapted to his hearers. Another class of lectures were those delivered in the Clergy Training School. These had a character of their own ; and though the courses were short, they were perfect models of handling the subjects, and always arrested interest. They dealt with such fields as Preaching, the Ministry, the Doctrine of the Person of Christ, and the Person and Work of the Holy Spirit. He greatly enjoyed lectures of yet another type—those delivered to Extension Students, single lectures or very short courses given in different parts of the country. Many of these were prepared with immense labour. To the manuscript of a course given in 1892 on Nine Great Cambridge Divines he has prefixed notes of his own reading by way of preparation. Few who heard the clear and flowing lectures could realise what pains had been spent on them. He left in all no fewer than 130 manuscript books of his lectures, each one of which is a treasure house of the knowledge of things new and old of one who was scholar, pastor, and teacher.

It may be in place here to refer to Dr. Swete's

sermons, and his study of preaching. As lecturing, so preaching 'came happily' to him, and he greatly valued during the years of his professoriate those opportunities of preaching which were offered him and which he was able to accept, whether in the University pulpit or College Chapel, or in parish churches in town or country. He wrote sermons or lectures, papers or books with freedom, energy, and enjoyment. He had while professor at King's College devoted much study himself to the subject of the sermon, and more than once gave a course of twelve lectures on preaching; and the manuscript of these lectures, much amended from year to year, shows how sustained was his study, and how definite were his ideas of the character and purpose of a sermon. His own sermons reflect the advice he gave. He had a keen and instinctive sense of what the congregation could be expected to receive. His sermons may have seemed to some inexhaustive and very simple. But all were the work of a real teacher, and the great majority of those who heard him knew what he meant and grasped his points. He made no attempt whatever to be eloquent: "when the congregation admire your language, remember you begin to fail as a teacher." Highly-coloured language he studiously avoided: "a tawdry finery of language is utterly inconsistent with the gravity and sincerity which ought to characterise the Preacher. Fine language

is more or less insincere; and if it does not excite disgust, certainly does not win esteem. Too many sermons remind one of a certain queen who when the enemy was at the gate tired her head and painted her face. We remember her end; within half an hour nothing was left of her worthy a decent burial." A sermon without real teaching was for him a contradiction in terms; "the Ascended Christ gave as gifts pastors and teachers —not preachers." He used frequently to say that he missed the element of instruction in many modern sermons. He could not imagine this teaching dissociated from the insight which pastoral visitation gives: 'a man may be a pulpit orator without pastoral care, scarcely a good ordinary preacher;' and *ceteris paribus* he thought that the best pastor ought to be the best preacher. His own sermons were all carefully written, and written long before delivery.[1] All contain a heart of substantial and serious teaching on either a passage of Scripture or a point of Christian faith—a heart which it is painful to think cannot be preserved for wider circles of readers. If sometimes the application to life was somewhat brief and might be counted weak, this arose from a somewhat limited knowledge of the world, and also from his absolute

[1] His last sermon before the University (on the Commemoration of Benefactors, 1916) was completed and rehearsed more than six months before it was preached.

incapacity for being artificial, and saying what was not a true part of his very self. His sermons were full of faith, hope, buoyancy and love, and of the warmth of his heart. He was happy in being able to preach till the end of his life, and indeed concluded a brief course of addresses only a week before his last illness began.

Dr. Swete's profound care for all clerical life made his connexion with the Clergy Training School a special interest to him during these years. As Regius Professor he succeeded Bishop Westcott as Chairman of its Council, and the deepening of the life of the School by the erection of Westcott House was a matter of great satisfaction to him. In the establishing of the Associateship of the House (an organisation through which undergraduate ordinands, or men disposed to enquire into and consider the ministerial vocation, could receive some guidance and un-academical counsel from the Principal of the School), he took a leading and determined part. He thought that it was not the office of the University to give such guidance, and that the Church ought to provide it in such a centre of young life as Cambridge. It was a serious loss to the School that his uncertain health and the distance of Bateman Street from Jesus Lane prevented his lecturing as often as the School would have wished. The teaching of one so mature and so far removed from all partisanship

or narrowness, and in whose character faith, hope, and obedience were so prominent, was of peculiar value for those whose ministerial character and ideals were in the stage of taking definite form. It is difficult to supply such teaching and influence in our theological colleges. But when he could he gave, as has been said, short courses of lectures. And successive Principals found in him a sympathetic and encouraging counsellor in all relating to the welfare and work of the School. Dr. Swete took also real interest in Ridley Hall, deepened by his warm friendship with Dr. (now Bishop) Drury and his great regard for him. He did all he could to draw together the two foundations for the training of clergy, promoting joint services (at two of which he gave addresses of remarkable frankness and helpfulness), and uniting the staff and students of both in celebrations of the Holy Communion held terminally for the Theological Faculty and students in Theology. It was at his suggestion that the Principal of one foundation having been approved for the D.D. degree waited for the approaching approval of his brother-Principal, so that he could present them together for admission to the degree.

Such signs of appreciation as came to Dr. Swete during these years he accepted with unaffected pleasure. He received them with something of the

charming delight with which he would greet quite modest presents. As early as 1892 he was invited to the Tercentenary Celebration at Trinity College, Dublin, and received the Honorary degree of D.Litt. Despite his curious and rooted objection to be considered in any degree an Irishman, this link with his father's old University was very pleasing to him. The University gave him the hood of the degree, and he wore it with pride in the little village churches of his August retreats. It was not, however, till later that honours began to come to him freely. In 1901 the Honorary D.D. degree of Glasgow was given to him, and a year later he was one of the original Fellows of the newly incorporated British Academy—a distinction which he valued highly. In 1906 the Bishop of the Diocese made him an Honorary Canon of Ely. One of his very few ambitions had been to be connected with a Cathedral body, and this link with the ecclesiastical life of the Diocese and its Cathedral, due to the regard of a former colleague to whom he was greatly attached, was a constant gratification. In 1911 he was appointed Honorary Chaplain to H.M. the King, and made an Honorary D.Litt. of Oxford. Loyalty to the Crown was almost a passion with him; he was genuinely proud of his right to wear the King's badge, and he thoroughly enjoyed the rare occasions on which he preached in the Chapel Royal of

St. James's Palace. The connexion with Oxford, whose son he had longed in his youth to be, was a great satisfaction.

So the long years of even and quiet work in Cambridge rolled on. They were for him full of happiness and service. He passed through them, in spite of ill health, with unfailing optimism, constant serenity, with unimpaired and keen relish and enjoyment of life and labour, and with a beautiful and cheerful capacity for accepting changing conditions and working under them. The outbreak of the great war drew out all his veteran's patriotism and feeling, which found at times more violent expression than would have been looked for. No reverses really clouded him even temporarily; he regarded the enemy as 'Satan let loose,' and never doubted the ultimate victory of the allied cause as the cause of Righteousness and Truth. He deplored the severance from several continental men of learning which the upheaval involved; but he hoped the war would serve to strengthen and promote the independence and native vigour of English scholarship.

Thoroughly as he enjoyed his professorial life and work to the last, Dr. Swete knew when to lay down the reins of office. At first he thought of doing so when he reached the age of seventy-five. But he found himself so vigorous and fresh in

mind when he reached this limit that he deferred resignation for five years. He had then served the University as Regius Professor of Divinity for twenty-five years[1] and was eighty years of age, and nothing could induce him for a minute to reconsider his decision. Accordingly at the end of the Academic year 1914-1915 he resigned the Professorship, and at Michaelmas left Cambridge without ceremony or vain regret, passing with unruffled and bright calm to the next and last stage of his long life.

[1] Of former Regius Professors Dr. Watson held the office for thirty-five years (1771-1816) and Dr. Collins for thirty-four (1617-1651); Dr. Beaumont (1674-1699) and Dr. Bentley (1717-1742) held it as Dr. Swete for twenty-five years.

EVENTIDE

1915-1917

The year 1915, which saw the close of Dr. Swete's work as Regius Professor, saw also a change in his home life. In April his niece married Dr. Knight, the Bishop of Gibraltar, and the happy household of two became the equally happy home of three.

The Professor for some time had intended to leave Cambridge upon his retirement, and had fixed upon Ely as his choice of residence; the Cathedral, with his position as an Honorary Canon and his many friends there, made its attraction. But his efforts to obtain a suitable house were of no avail, and it became necessary to look elsewhere. Hitchin offered itself as a convenient centre; halfway between London and Cambridge, with a good train service, it met the requirements both of the Professor and of the Bishop when in England. A house with a room large enough to contain his books and with a garden

which pleased him was taken, and October found him settling down in the picturesque little town.

Cambridge ties were still strong. He was still a Fellow of his College; and his new position of Emeritus Professor of Divinity was welcomed by him; it bound him to the University and, though he would have been slow to confess it, he liked being still "the Professor" or more commonly "E.P." to his friends. His appointment as Lady Margaret Preacher in 1916 was very pleasant to him, and few who heard his vigorous sermon or witnessed his joy and his eagerness to meet his friends and to make the most of his week-end visit would have easily credited his eighty-one years. A further link between the past and the present was made for him by the Rev. J. M. Creed, also a Fellow of Gonville and Caius College, taking up war-time work as Curate in Hitchin. Mr. Creed was as a scholar-son to him. He had not only the run of the Professor's library but all the resources of his learning, sympathy, and advice on which to draw for the important theological work upon which he was engaged. If the daily meeting of the two scholars was the occasion of help and stimulus to the younger, it was no less a gain and a delight to the elder to have the companionship of so keen and appreciative a disciple. It was a genuine grief to him when Mr. Creed, after twelve

months' work in Hitchin, felt it to be his duty to join the Army as a Chaplain.

All doubts as to Dr. Swete's happiness apart from residence in the University were speedily dispelled, and the next eighteen months were undoubtedly among the happiest in his life. The pastoral instinct drew him at once into the Church life of the parish ; to assist the clergy in any way however small was a joy to him, and more than once he gladly took the week-day evensong for one of the curates who was anxious to fulfil another engagement. He was ever ready to celebrate or preach in one of the mission churches attached to St. Mary's, and he was filled with pride when once or twice his ministrations enabled the whole staff to take a day's outing together. He preached sometimes in St. Mary's Church itself, and in the Advent of 1916 he gave a course on Sunday mornings on *The Kingdom of God*. But the church was over large for his voice, and it is as ministering in the Chapel of the Holy Trinity that he will be chiefly remembered. It was here that he gave his Lenten addresses on *The Forgiveness of Sins*, 1916, and *The Life of the world to come*, 1917 ; here also that he spoke so constantly to the men of the Bible Class ; here that he was to be found day after day at evensong, occasionally accompanying the hymn or taking the service ; it was to this chapel that he gave a lectern because he thought the lack of one made a dignified

reading of the Lessons impossible; and it was here that his friends of the Bible Class brought his body to rest the night before burial.

But to preach and teach were not enough for the Professor; he must visit also. Some half-dozen aged or chronic invalids were handed over to him by the Vicar, and he ministered to them with unfailing regularity and care. His ἐπισκεπτόμενοι, as he called them, were in his mind to the last, and when he relinquished his charge he insisted on seeing the Vicar himself and made him take a note of this one and that.

His literary activity went on quietly and without break. *The Forgiveness of Sins* was published in October, 1916; the *Journal of Theological Studies* had several articles from him; and he was editing a volume of *Essays on the Early History of the Church and Ministry*. He had also in contemplation another volume which he hoped to add to those that he had already written on the last articles of the creed—"The Resurrection of the body and the life everlasting." But when *The Forgiveness of Sins* was finished he craved a change of work. At one time he inclined to a selection of passages from St. Clement of Alexandria with a translation, at another to studies in the Pastoral Epistles of St. Paul; and indeed made a beginning in each. But he tired of Clement, and found himself falling into preparation for another big Commentary. This

he knew was out of the question, and he reluctantly laid it by. He undertook a Preface for an edition of Andrewes' *Devotions* for S.P.C.K., began it with characteristic zest, and left it completed. After this he meant to collect into a volume some of his published papers and also to print some of his sermons, and made preliminary selections of both. But his teaching was not limited to literary work ; a Study Circle, in connexion with the Central Society for Sacred Study, for the clergy of the town and neighbourhood was held monthly in his house, and to his great delight some fourteen joined it.

Shortly after taking up his residence at Hitchin he received the following resolution, beautifully inscribed on vellum, from the Oxford Board of Theological Study :

> Viro Reverendissimo Henrico B. Swete, S.T.P. Cantabrigiensi S.D.P. Henricus S. Holland, S.T.P. Oxoniensis.
>
> MIHI HODIE A THEOLOGIS OXONIENSIBUS PERMISSUM EST TE POST TOT ANNOS MUNUS PROFESSORIUM SPONTE TUA DEPONENTEM OBSERVANTIA, VOTIS, PRECIBUSQUE PROSEQUI. QUANTI SCRIPTA TUA THEOLOGICA AESTIMAVERIT ACADEMIA NOSTRA SATIS DECLARAVIT QUUM QUATUOR ABHINC ANNOS TE CANTABRIGIENSEM INTER NOSTRATES DOCTOREM IN LITTERIS ASCRIPSERIT. SCILICET OPERA TUA VETUS TESTAMENTUM GRAECUM AD FIDEM CODICUM OPTIMORUM CASTIGATUM IN LUCEM PRODIIT; VERBA DOMINI NOSTRI JESU CHRISTI LUCULENTISSIME INTERPRETATUS ES; DOCTRINAM DE SPIRITU SANCTO ET IN NOVO TESTAMENTO ET IN PATRUM SCRIPTIS TRADITAM ACCURA-

TISSIME EXPROMSISTI; SYMBOLUM NOSTRUM, LITURGIA NOSTRA QUOMODO EX FONTIBUS GRADATIM CREVERINT SUMMA INDUSTRIA ERUISTI. PRAETEREA QUIS NESCIT QUANTA DISCIPULORUM CORONA TE LEGENTEM AUDIERIT, QUANTO STUDIO JUNIORES ADJUVERIS, SENIORES AD STUDIA THEOLOGICA COHORTATUS SIS? JAM TANDEM, RUDE OMNIUM JUDICIO DIGNUS, TIBI IPSE RUDEM DEDISTI. VIRIDIS, PRECAMUR, MANEAT SENECTUS TUA, FRUCTUS SUOS ET OTIUM HABEAT, TEQUE DIU PROTEGAT DEUS O.M. DONEC MANU LENI IN PORTUM VOLUNTATIS TUAE TE DEDUCAT.

DATA PRIDIE NONAS NOVEMBR. OXONIAE, EX AEDE CHRISTI.

Perhaps few things ever gave him more pleasure than this wholly unexpected recognition of his life's work from his brother theologians of Oxford.

The people of Hitchin gave to Dr. Swete and his family a most kind welcome and shewed them real friendship. In eighteen months Dr. Swete won the affection of all who knew him. The charm of his gentle courtesy, his kindliness, his willingness to make friends, his interest in all that concerned Hitchin, drew all classes alike to him. It was remarkable how much in the last few years of his life the old shyness vanished. There was a constant coming and going of guests all through the year 1916, and it was surprising to see the interest he took in new acquaintances and how eager he was to make them welcome not only to the house but also to his beloved library and garden.

His garden became an absorbing hobby; it was

his special department in the household economy, and he was careful to assert a complete autocracy in it. Technical knowledge of gardening he had none, nor would he seriously try to acquire it, and there were not a few points of difference between him and his gardener. But his enthusiasm and delight in his flowers and vegetables, his bewildering array of nurserymen's catalogues, his many almost surreptitious and always mysterious journeys into the town to enquire for seed potatoes, young tomato plants and the like, were an endless joy to him and to his friends.

His health and power of walking steadily improved during these months; his walk after luncheon was a regular institution, and would be in addition to little errands in the town, a visit to the library to change his novel, and the daily evensong at the parish church. To those who had known him in previous years his activity was little short of marvellous.

The end came without warning. A sudden attack of gastric influenza laid him low on April 5th, and for a few days his life was despaired of; but he shewed so great a vitality and power of resistance that he was able to throw off the disease, and for some ten days a recovery was hoped for. The strain, however, of such an illness was too great for his years, and the whole constitution began to give way. It was soon clear to those

around him that there could be but one end; he, on the contrary, was confident of his recovery, "I am being spared to finish the Essays" was his constant remark, and no patient ever assisted doctor and nurse more by his indomitable spirit. On May 7th came the first signs of heart failure, and with it the knowledge of the truth. The three days that followed were characteristic of the man and all that had gone before. His life's work was laid down without one word of regret: "C. H. Turner is the man to edit the Essays if the Archbishop approves" was his only reference to it. And if a note of wistfulness crept into "I was *so* looking forward to going round the garden in the wheel-chair," it was corrected by "I have had a long and very happy life." His one fear was lest the end should be unduly prolonged and thus increase the strain on the household, "You say you do not mind or feel the strain, but as a matter of fact nothing is more trying." His care for others was always uppermost; "You should not have dressed so early; you will be tired," "Do go out and have a good walk and never mind me," and but a few minutes before he passed, "Don't waste your time, Bishop," all told the same tale. Equally touching and uplifting to those with him was his deep humility; "I look back and can see only sin"; "Tell me the words of the publican's prayer —in Greek, please"; and after Rev. xxii. 3—"His

servants shall do Him service ; and they shall see His face"—had been read to him, he said, "I'm not worthy, not worthy." When sympathy was expressed that the call was so long in coming, he answered, "Don't be sorry, it is good for me ; let patience have its perfect work." He dwelt much on the collect for Ascension Day, and it was said for him constantly. After hearing the first part of Psalm lxiii., he said, "What could be better?" and after his favourite St. John xiv., "Inexhaustible words!" So with all his accustomed thought and courtesy for others, in all his old humility, and with his own calm serenity he passed on to the fuller life. He fell asleep on May 10th in the eighty-third year of his age and the fifty-ninth of his ministry. Thus the life and ministry of his father and himself were of the same length. His body was laid to rest, as he wished, in Hitchin cemetery on May 14th. The Bishop of Ely, his Diocesan as an Honorary Canon and a much loved former colleague in the Professoriate at Cambridge, and Dr. Stanton, his successor in the Regius Professorship, both took part in the office. The Bishop of the Diocese closed with his benediction a service which, in glorious afternoon sunshine, was for many a *Te Deum* for a life of sanctified beauty and single-hearted devotion to his Master and his Church.

PART II

DR. SWETE'S CONTRIBUTION TO THEOLOGICAL LEARNING

To write of Dr. Swete's contribution to theological learning is indeed for me a labour of love. I suppose no one who has occupied the Chair of the Regius Professor of Divinity at Cambridge has done so much for the advancement in his own generation of the scientific study of Theology in all its branches among all kinds of students. He was appointed when fifty-five in the fulness of his powers, though he told me once that a man was only beginning life at fifty, and he held the chair for five and twenty years, insisting on resigning 'according to plan' when he was eighty, although it seemed to most of us that his work was never more valuable than then. My own special debt when I began the study of Theology was to his predecessor, Dr. Westcott, who remains to me incomparably the most revered and inspiring teacher I have ever known; one to whom I thank-

fully trace back many a principle of study and thought which has had developments and growths that it would not have had perhaps with him, yet which I am fain to believe he would not have deemed illegitimate divergences from the main lines of his own convictions. To Dr. Swete it is not of any such intimate debt as this that I am conscious. But he had just been installed in the Regius Chair when I came back to Cambridge in 1891, and he was one of the first to welcome a new Dean and Lecturer in Divinity ; and ever since I have, of course, been familiar, at close quarters, in one capacity or another, with the scope and effect of his work ; and as association with him became closer and relations more intimate, appreciation grew deeper and admiration and affection warmer. This has been, I am sure, a common experience.

Dr. Swete was not one who wore his heart or his aims on his sleeve. But he was consistently the same to everyone, in modesty and courtesy and kindliness, in restraint and in encouragement, in regard to his own work and to theirs. He assumed that every other student had his own austere and high ideals of work. Yet he dwelt in such spacious realms that a certain graciousness was always with him that veiled the real austerity of his life and made a large measure of fellowship between him and ordinary students possible. He never thought

that what was easy to him was unattainable by them. If he was rather shy, he was not really—not consciously—reserved. There were no fences to be broken down and he had no part to play. As head of the Divinity Faculty of Cambridge he was exactly in his place, and had only to be himself and do what in any place he would have wished to do so far as opportunity allowed. For the chief business of a Regius Professor of Divinity is surely to advance and extend in every possible way the knowledge and the scientific study of Theology in all its branches; and to this business Dr. Swete devoted all his capacity and a surprising fund of energy.

He did not aim at founding a school. Cambridge Professors, I think, have never done this. When I was told by a distinguished friend that merely as a pupil of Lightfoot's he could not accept a certain new view, I could only feel how entirely, though a Cambridge man and a scholar, he had failed to enter into the spirit of the work and aims of a great Cambridge teacher. Dr. Swete himself, I believe, owned no great masters, and he recognized no *ipse dixit* in the subjects of his study. With a deeply ingrained respect for authority, especially for the authority of the Church and its accredited representatives (though this was an authority somewhat vague and undefined), he could admit no final authority in the realm of scholarship. He was no

setter-forth of new points of view or new lines of study and interpretation ; but he was an assiduous propagandist, by precept and example, by lectures and books and by all the institutions which he founded, of patient, thorough, and independent study of all the sources of theological science and the *data* on which it is built up. Only the great judgements of the Church on matters of faith were sacrosanct to him : of the processes by which they were reached and the arguments by which they were supported, every student was entitled to judge for himself. The whole sphere of the history of the developement of Christian thought and institutions was open to free and frank examination, with no prescribed conclusions. Every bit of fresh research or knowledge that could throw light on Christian *origines* or the exegesis of Scripture, or the course of Christian Doctrine and Worship was warmly welcomed by Dr. Swete and made his own. His instincts were conservative in fundamentals, but in regard to all details his mind was open and singularly fresh. None of his pupils can ever have been taught by him to treat any question of scholarship as one on which no further light can be shed.

It was characteristic of Dr. Swete that, while always steadily working himself, he was at the same time always devising schemes for setting others to work. He was in this respect an ideal teacher and head of a great University faculty. He did his

work so quietly and persistently, and kept himself so much in the background, that even the academic public scarcely realized its volume. Indeed of himself it was true that what he did with his right hand 'escaped the notice' of his left. But no one, I think, has ever done more to mobilise other people's activities of work. He was continuously on the look out for ways in which the study over which he presided could be deepened or vivified or extended in its range. He cast his eye in turn on one after another of the various groups and classes of actual and potential students at the different stages of their course, and provided for them all something better than they had. He saw what was really needed, and his power of initiative in this respect was inexhaustible. None of his schemes could be carried out without involving on himself a great expenditure of time and energy in personal intercourse and correspondence, but he saw them all through successfully. It is a remarkable testimony to his knowledge and insight that all his foundations have been successful. Many men try experiments and initiate institutions which have some measure of success at first and flourish for a time with a real or an artificial kind of life. Dr. Swete's were all carefully thought out and met real needs, though the needs were not always apparent to others at the moment. And no one, I think, who knows the facts, would deny that his

institutions were founded on a sound basis, have been of high value and, so far as it is possible to forecast the future, are likely to endure.

It was characteristic of him, too, that he never desired to control with any kind of autocracy the institutions he originated. Those who worked under his presidency were treated by him as his honoured colleagues in a good work, and he wished them all to have a free hand in their own departments and full credit for their own share in the work. Where he gave his trust he gave it fully, and indeed sometimes it seemed that he gave it too generously. When he asked me fourteen years ago to become the Cambridge editor of *The Journal of Theological Studies*, I felt myself quite unfit for so responsible a task as the conduct of a journal which existed, as it seemed to me, for the purpose of publishing articles that no other journal would publish, and only a few dozen people in the world could understand. But he would not have it so: and all possible support and encouragement was always forthcoming from him, while he point-blank repudiated any idea of giving 'direction' or even advice. An editor must follow his own judgement as to what to accept and what to decline; and again and again his first greeting to me would be, 'What a good number of the *Journal* it is!' But he published singularly little in its pages. Many a paper or lecture for which I asked he refused on

the ground that it was too 'popular' and not worthy of the *Journal*; and his latest articles were only offered as it were under protest, and with the *caveat* that he thought them hardly fit for publication in the *Journal* and expected me to send them back. Yet, high as his standard was, it was never from him that criticism came if articles below the standard were sometimes admitted, or learned and painstaking work that seemed to lead to no secure conclusions, or more space given now and then, in the organ of his own creation, to views that ran counter to his own convictions than to notes and studies tending to confirm them.

In like manner, to give another instance of the generous confidence he reposed in others, I have heard that he wished to entrust the preparation of a second edition of one of his own most important works to a much younger scholar who had not given proof of any special fitness for the task. He thought it would be a good training for him. He not only loved to set a young man on to a big piece of work (he loved 'big' books), but he was willing to be himself the *corpus* of the experiment (I cannot bring my pen to add the familiar epithet). I need not say how much such modesty about himself and generous confidence in them endeared him to younger students and encouraged them to do their best.

No doubt Dr. Swete took pains himself to think

of the right man and to enquire of others. He seemed always to have some need in mind. At the end of a long and possibly contentious meeting, lasting all afternoon in a stuffy room, when younger heads began to ache and the desire for fresh air, or tea and tobacco, became one's only concern, he would turn to one, quite fresh, and speak of something he wanted done, and ask, Did you know of the man to do it? And you would have to confess that you could think of nothing and no one then, but would send him a name or two later on. He got tired, of course, at times—at least in the later years when I knew him best, but he told me once he never had a headache; and though he could be annoyed, and shew his annoyance, I do not think his serenity was ever ruffled for long.

Serenity seems to me, indeed, to have been a conspicuous feature of his whole personality, shewing itself in all his work, in his scholarship as in his outlook on life as a whole. I doubt if he ever experienced the more disturbing emotions of ordinary men, or their problems and uncertainties, or the conflict of loyalties which besets the student of Theology who sees his Church clinging to positions which have become for him untenable. He was certainly entirely loyal to the Church of the past with a loyalty that led him to turn his eyes away from blemishes, and always to put the most

favourable interpretation on her history, her institutions and doctrines and formularies, sometimes even, in my judgement, unconsciously to read into them meanings and intentions which reflect a modern rather than an ancient point of view. His strength lay less, perhaps, in the gift of what is called historical imagination and reconstruction than in the safer, and probably more useful, power of sympathetic presentation of the traditional conception of the facts of the past.

Very remarkable is the extent to which he accepted the method of modern criticism and many of the conclusions of its thorough-going representatives in subsidiary branches of the study, while remaining firmly fixed in his judgements as to what he deemed the 'vital truths' of the past.

Thus, in his delightful exposition of the Last Discourses in the Fourth Gospel he allows very free scope for the view that the author or the editor of the Gospel has modified or expanded what was actually said, and blended with it much of his own interpretation, and in general dealt freely with his materials in the light of later experience. But when he comes to the great Prayer in ch. xvii. he cannot bring himself to admit that the same process has been at work. Here we must have the *ipsissima verba* of the Lord, indelibly imprinted on the disciple's mind and treasured in his memory. Yet, if the process be admitted at all, it would seem that

none of the Discourses had been more clearly subject to it than this.

Or again, when he gave a lecture to the Summer Meeting of Extension Students at Cambridge on the Creed (1914),[1] in view of recent discussions as to legitimate ways of interpreting its clauses, he will not condemn disbelief in this or that miracle recorded in the Gospels. He instances the Feeding of the Five Thousand, the Raising of Lazarus, the Walking on the Sea. He guards himself against being supposed to imply that those who are led by their own examination of the records, or by the arguments of others, to doubt these stories do not suffer 'grave loss and injury': but they are not brought thereby into conflict with the Creed, and he will not therefore regard them as outside the pale of the Church. He admits, too, as I understand, that in the case of certain articles of the Creed almost all educated Christians read into the words a meaning which the second century compilers did not and could not contemplate, and he would not discourage attempts by Christian students to adjust the Creeds to modern thought, if such attempts are made in the spirit of reverence and humility—even though they may compel us to abandon interpretations which have long prevailed. But the foundation truths of the Christian faith,

[1] *The Ancient Creeds in Modern Life*, S.P.C.K. 1914, p. 22.

such as the Incarnation and the Resurrection of our Lord, must be exempt from re-interpretation. Dr. Swete will not recognize as legitimate any use of these terms which does not carry with it the belief that our Lord was the Son of a virgin mother and took to Himself again, so that it did not see corruption, the Body which was laid in the tomb. He describes expressions used by a writer in *Foundations* about the Resurrection as torturing the meaning of the Creed and practically denying the Resurrection article; and he expressed to me his sorrow that I should have thought it my duty to write, or at least to publish (I think this qualification is characteristic) my own Letter to the Bishop of Oxford.

Yet, on the other hand, in the last article from his pen which was published in his life-time, as regards the Resurrection of men in general, he writes disparagingly of the view long held in the Church that the risen body would be identical in all its parts with the body which was buried; and he allows Christians to continue to confess their faith in the Resurrection 'of the flesh' or 'of the body' indifferently, 'although in the interpretation of the terms they have learnt to follow Origen rather than Tertullian, and perhaps, if the choice had rested with them, would have preferred to speak only of the "Resurrection of the dead".'[1]

[1] *The Journal of Theological Studies*, vol. xviii. p. 141.

If I might venture the comment, I should say that in relation to modern theological developements Dr. Swete's knowledge and reason carried him far beyond the position in which his feeling kept him. In these matters only ignorance is really static. *È pur si muove* is true of the student's very environment, and by the dynamic of scholarship itself Dr. Swete was borne along. He at least could not, like some, break faith with his high calling and move back.

Much of Dr. Swete's work had of course been done before he became Professor, while he was able to centralize his energy and work continuously at one subject for considerable periods of time. Afterwards such concentration as this on a single piece of work could seldom extend beyond a few hours at a time: his attention had to be given each day to many different subjects, and he was able to give it fully. One never heard from him that he "hadn't time" or was "too busy with something else" to do what was required. Nearly all the interests, which for the purpose of this review must be mentioned apart from each other, were concurrent throughout the whole of his Professorial course. But we can only duly appreciate his contribution as a whole if we consider what he actually did in each of the great departments of theological study in which he worked.

Biblical Studies.

Dr. Swete's position in regard to Biblical studies can be expressed in his own words. It is true that, as a young man writing at the height of the Colenso controversy in 1863,[1] he maintained *in toto* the traditional view of the unity, the Mosaic authorship, and the historical truth of the Pentateuch, compared the Bishop of Natal with 'the traitor Apostle' Judas, and declared that unless the Pentateuch was Mosaic and historically true, the whole fabric of Scripture and, with it, of Christianity fell to the ground. 'Once demolish the Pentateuch, and, as the great Adversary well knows, all is gone. . . . The axe raised by episcopal hands to fell the Pentateuch, is seen to be laid at the root of Christianity itself.' This was, of course, an opinion widely held at the time, and the future Regius Professor gave it reasoned and forcible expression, going so far as to declare himself more ready to sacrifice the genuineness of Gospels and Epistles than 'to give up the earliest section of the Bible, the basement and foundation of all that follows.'

All the more striking was Dr. Swete's general

[1] *What is the Right Method of conducting the defence of the Old Testament in the rationalistic controversy which has come upon the Church?* London: Wertheim, Macintosh, & Hunt. 1863.

acceptance of the new critical method of study in later years, though he himself initiated no revolutionary processes or conclusions, and I do not think that he ever entirely abandoned the central position with regard to ecclesiastical Tradition which this early manifesto indicates. He probably was hardly conscious himself of the distance from his earlier views to which the changed environment of his placid life had brought him. The process of adaptation seems to have been almost automatic—the response of a kind of subconscious self. So far as is known there were no upheavals in his life, and he made no recantations. Yet his mature and deliberate judgement was stated by him in terms that, in principle at all events, would satisfy critical students of the Bible of the most 'emancipated' school; though they might not be willing to concede to him the distinction by which he reserved a domain of 'Theology' on which the Biblical critic must not trespass. He makes this distinction clear. In Theology he claimed for the tradition of the Church an authority which no new knowledge and no new points of view could invalidate. New knowledge might come with new experience, and new points of view might be attained; but the theological decisions and *formulae* of the past were invested in his eyes with a certain static quality and a measure of finality which would always remain attached to them.

> In Theology both old and new have their place; the new does not supersede but only illuminates and crowns the old, and the Christian scribe is required to bring forth both out of his treasure without fear that they may be found inconsistent or incompatible.[1]

But no such respect was due to conclusions about the Bible which had rested on hypotheses and conceptions that did not correspond with the *data* available to scholars of to-day. None of these could claim exemption from fresh scrutiny, and those that did not pass the test must be rejected: the study of 'the greatest of books' must be free from age to age.

> The critical study of the Bible is on another plane. Critical and exegetical methods which commended themselves to our fathers have no binding force for ourselves; the old here has no authority but that which comes from having endured the test of prolonged and searching enquiry. We are therefore not concerned to resist any claims which the new learning makes upon our attention, even though they cannot be entertained without abandoning positions which we had been taught to regard as unassailable.[2]

Yet he is careful at the same time to deprecate any desire 'to revolutionise, or to make any changes whatever' except in obedience to that which seems to be the call of truth.

[1] *Essays on some Biblical questions of the day*, p. vii. [2] *Ibid.*

It was certainly in this spirit that Dr. Swete's own biblical studies were pursued. Dr. Sanday has written of him that he continued the line of 'the great triad of Cambridge exegetes' (Westcott and Lightfoot and Hort), and fully shared their characteristics of accomplished scholarship and literary finish, while he adds that in his case 'there is a touch of gentle refinement—in reference to another subject-matter I should have said, of elegance—which . . . is personal to the writer.' Dr. Sanday suggests that it is a picture of himself that he has unconsciously drawn in a sentence in the preface to his edition of the *Apocalypse* in which he refers to the English clergy as 'scholars at heart by early education or by the instincts of a great tradition.' 'The influence of the traditional English classical training is still strong upon him. It determined the form of his commentary, with its predilection for quotations from the ancient commentators skilfully selected and worked in, with its careful technical treatment of textual criticism, and with its abundant illustration also from ancient sources.'[1] He gives us the fruits of scholarship 'conscientiously brought up to date, as it is incumbent upon all true scholarship to be.'

These words were written in 1907, when a second edition of the *Apocalypse* had already been

[1] *Journal of Theological Studies*, vol. viii. p. 483.

called for and published within a year of its issue in 1906. But forty-three years earlier, as a young M.A. and curate of a country parish, Dr. Swete had already come forward as a commentator on the Scriptures.

In *The Epistles to the Thessalonians* with an introduction, explanatory notes, practical thoughts, and prayers, for private and family use (London: Hatchard & Co., 1863), he associated himself with a former Fellow of his College, Mr. Edward Headland, rector of Broadway, Dorset, in the task of producing an English edition of 'these earliest and simplest of the Apostolic writings,' as he describes them, which should place within the reach of the ordinary intelligent reader, who was precluded from using 'the appliances of modern Biblical criticism,' the results of the labours of painstaking and accurate scholars. His own special contribution to the work was part of the Introduction and the Commentary on the text of the Epistles. Both are an excellent 'adaptation of existing materials' to the particular purpose in view. I believe that in later years Dr. Swete would have liked to let this bit of his earlier work be forgotten. It reflects to some extent the anti-Roman feeling which was strong at the time at which it was written ('for what is Popery but the natural religion of selfishness and idolatry, engrafted on a Christian stock?'), and it contains some judgements on the meaning of par-

ticular passages which the wider knowledge that came to him later would, I think, have led him to correct. Much the same might be said of a second volume on *The Epistle to the Galatians*, published in 1866 with the same collaborator and publishers. But both volumes are noteworthy as shewing what was certainly a leading motive of all Dr. Swete's life's work—his desire to bring all the enlightenment of scholarship in its bearing on the interpretation and knowledge of the Bible to the service of those who could not be 'scholars.' We see him here, at the outset of his long career of literary work, already inspired by this aim. Dr. Swete was, ever since I knew him, so settled and steady, that I hardly dare use the word 'passion' of his aims and purposes. Yet I am sure that there ran serenely deep within him a flood of purpose to diffuse as widely as possible sound principles of interpretation of Scripture and all studies that help to the knowledge of the same. And this purpose was never out of mind when in his later Biblical works he addressed himself primarily to those who were or would be scholars.

In his edition of *The Gospel according to St. Mark* (1898, second edition 1902) he made use of all the stores of learning that were available to establish the true text and the meaning of the words, and to illuminate the teaching of the Gospel and the scenes in which it is set. At the same time

he follows the lines of interpretation that have been traditional in the Church. There is nothing revolutionary in his treatment of sayings and incidents recorded in the Gospel. The 'bright and unartificial picture of our Lord's life in Galilee' which it contains is not understood by Dr. Swete as different in any important particular from the later picture presented to us in the later Gospels. His comments and interpretations are all conceived in an eminently conservative spirit. On Mark x. 17 ff., for example, he says that Matthew 'throughout the story follows another tradition,' and that the words 'Why callest thou me good?' do not 'touch the question of our Lord's human sinlessness or of His oneness with the Father.' Anyone reading his commentary would hardly be conscious that there was a 'synoptic problem.' Indeed I believe that the 'synoptic problem,' as it presents itself to many students to-day, scarcely existed for him. He was not much interested in the 'literary criticism' of the Gospels, and he avoided for his own part, and disliked in others, all attempts to discriminate between the historical trustworthiness of different sources or strata of the different narratives. It was enough to note that a later evangelist followed another tradition. Dr. Salmon has told us how he shrank from the literary criticism of the Gospels as he would shrink from dissecting the body of his mother. Dr. Swete left all such

work alone. He was content to illuminate and expound the text as it stood.

He once expostulated with a younger friend, whom he regarded as chiefly concerned with the history of Doctrine, on hearing that he was spending all his time on the synoptic problem. Nor would he admit his plea that a student of Christian Doctrine must first make sure of the historical facts on which Christian Doctrine had always claimed to rest, and ascertain as nearly as he could what was the consciousness of the Incarnate Son in His life on earth and what His contemporaries thought of Him, as the first step in tracing the process of all later developements of belief.

It would not be quite fair to say of Dr. Swete that he only valued scholarship so far as it illustrated and confirmed tradition; but I think it is true that neither origins nor developement attracted his attention, and that neither movements, nor movement at all as such, appealed to his special quality of mind. He was quick of course to note, for example, the actual contributions made by successive thinkers in the course of the history of Doctrine, but he treated them rather as leisurely unfoldings of the original content of the particular doctrine than as a new product of new circumstances. *Nove, non nova* was a maxim to which he was at least steadily purposed to be faithful.

The same distaste for anything like the dissection

of a great work into its sources shews itself in his edition of the *Apocalypse*. This is, I think, the only occasion on which Dr. Swete has given us a reasoned statement of his position as regards this line of study, and the whole passage must be read in his own words:

> That the author of the *Apocalypse* made free use of any materials to which he had access, and which were available for his purpose, is highly probable. But did he transfer large masses of earlier apocalyptic writing to his own work, in such a manner as to make his book a compilation or to detract from its unity? Was this his method of dealing with the works of older apocalyptists? It so happens that we are in a position to give a definite answer to the second of these questions. The writer of the New Testament Apocalypse has made large use of the apocalyptic portions of the Old Testament. He refers to the Book of Daniel in some forty-five places . . ., and the Books of Isaiah, Ezekiel, and Zachariah are used with almost equal frequency, while the other Prophets, the Psalter, and the Pentateuch are often in view. No book in the New Testament is so thoroughly steeped in the thought and imagery of the Hebrew Scriptures. Yet the writer has not once quoted the Old Testament, and rarely uses its *ipsissima verba*. Seldom does he borrow from it a scene or the suggestion of a vision without modifying the details, departing from his original with the utmost freedom, or combining features which

> have been brought together from different contexts. This method of using Old Testament materials runs through the whole of the Apocalypse, and is characteristic of the book. Whether the writer is indebted to non-canonical apocalypses is less certain, but if he is, he has followed the same principle. There is no evidence that any one of them has served him as a 'source'; coincidences between the work of John and the extant Jewish books are nearly limited to minor points connected with the imagery and diction. Under the circumstances it is more than precarious to postulate sources of which nothing is known. (*The Apocalypse of St. John*, 1906, p. xlix, 2nd edit. p. liii.)

Writing on this passage (*Journal of Theological Studies*, vol. viii. p. 491), Dr. Sanday says that he himself would have expressed the last part of it rather differently, that he would be more ready than Dr. Swete to admit the possibility that foreign material had been used by the author of the *Apocalypse*, and that, besides the express quotation of non-canonical apocalypses, he would allow for a more indirect influence of floating material of that kind. I think that Dr. Sanday represents the opinion that is likely to prevail. But Dr. Swete's judgement was formed after careful investigation of all the available evidence: it rests on the solid foundation of ascertained fact with regard to the author's method in the only cases in which we pos-

sess the materials for exact comparison—that is to say, in the only cases in which we can see what actually he has done with the 'sources' which we know he had before him. And the difference of opinion on the subject between our two chief New Testament scholars of their generation is very slight. Dr. Sanday only speaks of 'the balance of probability' as seeming to him to incline in one direction more than it does to Dr. Swete. In his general conclusion on the point at issue Dr. Swete is supported by Dr. Sanday, who describes the theory against which Dr. Swete's judgement was passed as being based on a mistaken method and insisting on points that will not bear the stress laid on them.

And I imagine that most English scholars will think that Dr. Swete was fully justified in deliberately refusing to place the Apocalypse in close connexion with the series of Jewish apocalyptic writings and in preferring to treat it as he did, as the product of the author's own unique religious experience, setting before us a series of prophetic visions of the present and the future, not only the outcome of faith triumphing over the immemorial pain of the world and the fierce perils of the moment, and certain of a glorious victory for the cause of the Christ over the powers of evil, but also the divine guarantee and assurance for all ages and seasons of the ultimate issue of the process

of the world. Dr. Swete will probably be more widely known to future generations by his edition of the *Apocalypse* than by any other of his works.

The Septuagint.

By no means the least of Dr. Swete's contributions to Biblical scholarship was his edition of the text of the Septuagint version of the Old Testament, by which he laid the foundation for the further work of collecting all the extant evidence in a larger edition, the preparation of which was entrusted afterwards by his arrangement to Mr. Brooke and Mr. McLean. I have said that he loved 'big' books, and he hailed the appearance of part after part of this Great Edition as it came out in his lifetime, and rejoiced to see the Pentateuch completed to his entire satisfaction. Of his own edition, *The Old Testament in Greek* (vol. i. 1887, vol. ii. 1891, vol. iii. 1894), he wrote in the preface to the third volume that it "owed its inception and its inspiration" to Dr. Hort, the "great scholar" of whom he used to speak with a reverent admiration that he felt, I think, in equal measure for no other theological scholar: and to Dr. Hort's "keen interest in the progress of the work" he looked back with gratitude. Most of the work was done while he was at Ashdon, and the labour involved in it is shewn by the fact that it occupied so skilled and persistent a worker as Dr. Swete for the greater

part of the years 1883-1891, and as much of the years 1891-1894 as the duties of a Regius Professor left him free to give to it. The plan of this 'smaller' or 'manual' edition was to reproduce the text of a single codex, the Vatican, supplementing it in the parts in which it is defective from the Alexandrine or the next oldest MS., and giving the variants of the most important codices already edited. It met an urgent need of Biblical students by supplying them with a trustworthy text, "which, on the whole, presents the version of the Septuagint in its relatively oldest form," and it gave them much valuable information about the materials employed in its preparation. The successive editions of the three volumes of this 'manual' text which have been published have been in each case more than mere reprints of their predecessors. Much care was always taken to improve the accuracy of the text and of the collations contained in the notes.

The third volume was also enriched by the addition of the Greek text of the Books of the Maccabees from Codex Alexandrinus, the Psalms of Solomon which originally followed the New Testament in that MS., the extant fragments of the Greek version of the Book of Enoch, and the ecclesiastical canticles which are appended to the Psalter in Codex A. Other interests were thus satisfied, as they had been encouraged by a separate

issue of the Psalms in 1889 (to which the Canticles were added in 1896), and as later on they were served by a separate issue of the Psalms of Solomon and the Greek Enoch. Dr. Swete was always alert not only to meet the demands of scholars but also to create them.

The provision of a trustworthy edition did much in itself to promote scholarly study of the Septuagint. Students, however, were still left in want of a book which should bring together all that was known about the history of the Version, the part it had played in Christian thought, and the problems connected with it which still awaited solution. This Dr. Swete provided in *An Introduction to the Old Testament in Greek* published in 1900, of which I should like to make my own the words of Dr. Mason[1]: "It is a pleasure, even to one who is not specially interested in textual criticism, to read the finished and scholarly accounts of the MSS.; while the chapters . . . on the use of the LXX by Christians and non-Christian writers, and on the aid which it gives to Biblical students, become quite fascinating in their interest."

A second edition of this *Introduction* revised by Mr. R. R. Ottley, with the Letter of Aristeas edited by Mr. Thackeray, was published in 1914, carrying Dr. Swete's investigations a little further and bringing his work to what is likely to be its final form.

[1] *Journal of Theological Studies*, vol. xviii. p. 259.

One of the few projects which Dr. Swete did not succeed in launching was his long-cherished plan for a new Lexicon of the Greek of the Septuagint, which he hoped Dr. Nestle would edit.

History of Christian Doctrine.

No interest was nearer to Dr. Swete's heart than the history and statement of the Doctrine of the Church. It was with a pamphlet on a matter of Christian practice intimately associated with Christian Doctrine that his long literary career began, while he was still a Bachelor of Arts, though already a Fellow of Caius. At Blagdon in Somerset, his father's parish, where he was curate, he found the Baptists in some force, and he issued anonymously a paper of nine questions to them, promising that if they answered them satisfactorily he would go over to their side. A 'Reply' appeared. Thereupon he reprinted the Reply in parallel columns with his own rejoinder, point by point, giving his reasons for rejecting that reply as 'evasive, indirect, and insufficient' on all the questions at issue between the Baptists and the Church. The title of the pamphlet is, *Two Sides to every Question*: or, Nine Questions to the Baptists, with an examination of their Reply (London: Wertheim, Macintosh, and Hunt, 1860), and it has the motto, 'I speak as to wise men: judge ye what I say,' and a dedication, 'To the flock of God at Blagdon, with

an earnest prayer that, as brethren in Christ, they may ever more and more dwell together in unity.' On its surface and in its spirit, in its appeal to historical fact and to reason, and in its motive, this early pamphlet has many of the characteristics of the later work of Dr. Swete. I'm afraid the Baptists of Blagdon would not have felt 'sweet reasonableness' to be its most marked feature. Its demonstrations are too direct to please opponents; but Dr. Swete could be outspoken enough to the last: he was never patient of ignorance in the masque of truth, and the unity for which he hoped was one in which no Catholic belief or custom would be lost. One of the latest pieces of work on which he was engaged as Editor was a series of essays designed to prepare the way for Reunion on the basis of the conceptions by which the Church had been guided in the past.[1] In the Preface to these essays, which was actually his latest carefully considered utterance, he makes his attitude clear. Having referred to some who would hold themselves always bound by precedent and others who would give it little weight in determining their action, he says:

> The right attitude towards the history of our faith lies between these extremes, consisting

[1] Now published under the title *Essays on the Early History of the Church and the Ministry*. (Macmillan & Co., 1918.)

neither in a blind acceptance of all that bears the hall-mark of antiquity, nor in the equally fatuous refusal to be guided, where guidance is needed, by ancient precedent. Our ecclesiastical polity, like our national life, is built on precedents, and it is of no little importance that those of the undivided Church should be once more collected and examined, as we stand on the border-line of a new age. How far the history of the ancient Church can be made available for the guidance of the Church as it now exists, is a question on which opinions will differ. Our own Church at the Reformation definitely took her stand upon the principle of a general return to primitive models, appealing to the early centuries against the accretions of Latin Christianity. But it cannot be said that the Anglican Church has consistently reverted in all respects to primitive conceptions or to primitive custom. Nor indeed was it to be desired that she should do so. The fetish of primitiveness is scarcely less to be deprecated than the fetish of mediaevalism; neither the primitive nor the mediaeval life, if torn away from its original surroundings and transferred to a soil where the conditions are alien from those in which it grew up, is likely to thrive or to bear good fruit. Each age of the Church must live its own life, and deal with its own problems, following to a great extent the lead of circumstances, which offer in fact a Divine guidance for the shaping of its course. Nevertheless the study of Church history has a strong claim upon the attention of the ecclesiastical statesman; the unique position of the

> Christian Society, as a continuous and progressive organization under the guidance of the Spirit of Christ, gives special importance to principles and institutions which, taking their beginnings in primitive times, were accepted by the whole Church, or by the Church in the West, down to the sixteenth century. To abandon these would be to sacrifice historical continuity, and to cast doubt upon the presence in the Church of the Holy Spirit, Who came to guide the Body of Christ into all the truth. Such principles, such institutions, belong to the *bene esse*, if not indeed to the *esse*, of the Church.

Almost his next publication was a careful study of points of perennial interest on which attention was focussed at the time (*England versus Rome*: a brief hand-book of the Roman Catholic controversy for the use of Members of the Church of England—Rivingtons, London, Oxford, and Cambridge, 1868). In the Preface he disclaims originality, and throughout he expresses the views of both Churches 'in the language of their own authoritative documents.' The title-page bears the motto, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως, and the book is an admirable summary of the facts from that point of view—'from the beginning it was not so.' Dr. Swete's own copy, interleaved but with very few alterations noted, has the date corrected in his own handwriting to '1870 Second Edition.' I have not been able to ascertain that a

second edition was actually issued in English. But the reforming party in Italy published a translation of it in 1872 (*Paragone dottrinale tra la Chiesa Romana e la Chiesa Inglese*—Libreria Loescher, Torino, Firenze e Roma) as representative of the genuine Anglican position in regard to the points at issue between the Churches of England and Rome at the time of the Reformation and afterwards. It is of course entirely destructive of the historical claims of Roman apologists of the older school.

Since then the ground has shifted. Newman's *Essay on Development* and Manning's *Temporal Mission of the Holy Ghost* were indeed already published, and in a short appendix on 'Doctrinal Development' Dr. Swete had pointed out the fact that to take up the new line of argument was 'to confess that the old appeal to antiquity has broken down,' and he had gone on to deny 'the possibility of development *by accretion*,' which was what the new theory substituted for the old denial of change. Yet this is just what our modern philosophers are tending increasingly to recognize and to affirm, though they use the newer terms 'epigenesis' and 'creative evolution,' rather than the older and looser term 'development.' If the Church be a living organism, it must exhibit in the course of its life something which to the eye at least will look like 'development by accretion' in all departments

in which it is in closest touch with living experience. If a new Catholicism is ever to arise, it will no doubt have to take account of later experience and make room for much more diversity of life and of thought than any branch of the Church has yet allowed. It will not be so bound to the past and its precedents as to seek its standards only in the first, or the fifth, or the first six, or the sixteenth of the centuries through which the Christian society has lived in the world. It will build rather on the facts of the present, and its eyes will be turned more to the future than to the past: it will look for inspiration to the twentieth century and the twenty-first. It will not talk of apostasy from Christ when it means dissatisfaction with formularies or categories of a thousand or fifteen hundred years ago, or with institutions which in their present form reflect and tend to stereotype conditions of life and thought that have passed away. It will not believe that the guiding action of the Holy Spirit ceased after the Council of Chalcedon or has ever been confined within the bounds of any institution or Church.

For any such kind of reconstructive or creative effort Dr. Swete, I think, was inclined neither by temperament nor by experience. Keenly alive as he was to all fresh discoveries that bore on the study of the old materials of biblical and theological learning, knowing no confessional or ecclesiastical

limits to the catholicity of scholarship,[1] he was scarcely touched by modern movements of thought. His parochial experience was almost entirely in country villages, and I do not think he knew much of the present-day world in which he lived. His reading was almost exclusively 'theological': the novels which helped him to wile away an idle hour after lunch, and were occasionally recommended to his friends, were those which had the tamest and most familiar themes. The great Scholar and Divine, the man of simplest tastes, had no craving for daring adventure or for the study of religious or social 'problems' or of the seamy side of life.

Yet I doubt if anywhere else could be found so concise a statement, and so well supported by proofs, of the belief and practice of the early Church and of the fidelity of the reformed Church of England to the best traditions of that primitive Catholicism; and as such it seems to me that the book might advantageously be reprinted; though Dr. Swete himself, I understand, declined a proposal that he should allow a new edition to be

[1] I recall, for example, an occasion on which objection was taken to the proposed appointment of an examiner in the Theological Tripos on the ground that he had withdrawn from the ministry of the Church because he could no longer accept the traditional view of some of its fundamental doctrines. Dr. Swete swept the objection aside: he was a good scholar and a good examiner, and that was all with which we were concerned.

published. It was his only directly controversial work—a model of its kind, and when he had embarked on the course of original research in the history of Doctrine which produced the rich fruits of his series of books on the doctrine of the Holy Spirit, he had neither time nor taste for controversy. He only intervened to correct some of the historical mistakes of Dr. Harnack about the Apostles' Creed and of the papal bull *Apostolicae Curae* on the essentials of Holy Orders. Dr. A. J. Mason has said that 'into none of his books has his soul passed with more concentrated force than into his admirable little work on *The Apostles' Creed*,'[1] and undoubtedly the defence of the full Catholic faith was always a strong motive with him. 'I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints' is the English version of the motto (Jude 3) which he placed on the last page of the little book; but it was the scholar at least as much as the Catholic in him that was outraged by Dr. Harnack's treatment of the evidence of the early belief of the Church. In like manner Dr. Swete had far too deep a consciousness of the sufficiency of Anglican Orders, and of his own position as a Priest of the Church of Christ, to be disturbed by the judgement of a bishop of Rome on the matter; but he was concerned to do

[1] *Journal of Theological Studies* (July 1917), vol. xviii. p. 258.

all he could to put the points at issue in their true historical perspective. This he did effectively in his short lecture 'On the Bull *Apostolicae Curae*.' And from this point of view he would have welcomed warmly, as at least a recognition of many of the most important facts, the recent treatise of Cardinal Van Rossum, of which a notice appeared in his own *Journal of Theological Studies* too late for him to see it (vol. xviii. pp. 325-335). It could not, however, have led him to modify what he wrote in 1896 as to Rome's hopeless struggle against facts; and all that has happened since puts into bolder relief the sanity and wisdom of his outlook, and the hopes for the Church of England in the future which he expressed at the conclusion of his lecture:

> For the Church of England this Bull may mark the beginning of a new era in her long history. Hitherto, while stoutly resisting Roman encroachments, she has, ever since the Reformation, retained a pious tenderness for the great See which produced a Leo and a Gregory, and which sent her an Augustine and a Theodore. To this traditional piety there has been added of late years a yearning for corporate reunion with both East and West, which has led many amongst us to hope that Rome, in the fuller light of investigations pursued by her own greatest scholars, might reconsider her irreconcilable enmity to all English ways. That hope

has been dashed to pieces, but the result will hardly be what Rome expects. For the moment isolation seems to be the lot both of the English nation and of the English Church. There are worse things than isolation. It is better than an unsound or perilous alliance; it may even develop resources and powers which an alliance, or the hope of an alliance, might have crippled or wrecked. Now that, by no act of our own, our rupture with Rome is complete, we shall suffer no longer, it may be hoped, from a lurking partiality for foreign types of devotion, and methods characteristic of a Church which is alien to our English thought. On the other hand, no latent dread of absorption by an Italian See need any longer deter us from the stately dignity of worship, and the richness and manifoldness of religious life, which become the Church of a great Empire, the heir of the best traditions of all the Christian centuries. Since reunion with the Latin Churches has now been shewn to be impracticable, the Church of England will set herself with increased earnestness to the task of wiping out divisions at home. She will stretch out her hands with greater freedom to the ancient Churches of the East, which share her protest against Papal aggression. Above all, she will consolidate her own already vast dominions. During the century which is near its end, the English Catholic Church has steadily advanced with the progress of the English-speaking peoples of the world; next year, if God will, on occasion of the thirteen-hundredth anniversary of the coming of Augustine, two hundred

> Bishops will assemble from every part of the globe round Augustine's Chair. It is puerile to imagine or suppose that this world-wide Communion can be checked even for a moment by the feeble blow which has been aimed at her from the Vatican. The ill-timed attack will brace her for fresh efforts, unite her forces, multiply her energies, develop her powers. She will answer it by a freer use of her great opportunities, and a fuller confidence in the truth and greatness of her mission. Rome has spoken her last word, and has spoken in vain. There is a greater power than the Papacy. *Veritas manet et invalescet in aeternum . . . magna est Veritas et praevalet.*

It was in the interests of 'truth,' the accurate presentation of historical fact and honest acceptance of the inferences to which it leads, that Dr. Swete wrote these two 'controversial' essays.

In the same spirit of historical science he had written his two chief books on the history of Doctrine, the first *On the early history of the doctrine of the Holy Spirit, with especial reference to the controversies of the fourth century* (1873), and the second *On the history of the doctrine of the procession of the Holy Spirit, from the Apostolic age to the death of Charlemagne* (1876). Each of these works shews complete mastery of the ancient literature and of modern research in regard to it; the full history is given, the various stages

and schools of thought are clearly noted, and all the evidence furnished in detail. To 'enter into the intricacies of the theological argument' was not Dr. Swete's purpose in either book, but rather to 'mark the rise and fluctuations of both Christian and heretical thought' and to 'trace the gradual emergence of the Catholic doctrine, so far as it has been already received'; and the fulness of learning and clearness of exposition with which Dr. Swete accomplished his purpose supply future students with almost all the materials they can have. Within the limits which he set himself his work is complete. Neither book is intended for the general reader, nor yet for Churchmen who were not scholars. But Dr. Swete protests against the suggestion that the controversies which he reviews were 'extinct.' Indeed, the Conference between the Easterns, Anglicans, and Old Catholics held at Bonn in 1875 had shewn that 'the *Filioque* question' was a living issue in the Church, and in the Preface to the later book which deals with that question he expresses the hope that in the conduct of this still undetermined controversy help may be forthcoming from the experiences of the past.

> The subject is indeed of more than merely historical interest. A question so closely connected with the central mystery of the Faith can never become obsolete, until it has received an answer in which the whole Church concurs. At

the present time the instinct for re-union which is so manifestly working throughout Christendom has again turned our thoughts to this old battle-field of East and West. It may be idle to expect that any considerable addition can now be made to the arguments which have been accumulated by theologians on either side during more than a thousand years. But it is surely not unreasonable to hope for a solution of some of the ecclesiastical difficulties by which the question is perplexed; a solution to be obtained in the calm review of the course of events which has led each of the great sections of the Church to its present conclusions. An examination of the facts may at least serve to suggest the mutual forbearance which springs from the consciousness that faults have not been wanting on either side, and which gives the fairest promise of a real and permanent reconciliation.[1]

In the article 'Holy Ghost' in the *Dictionary of Christian Biography* (Smith and Wace, vol. iii., 1882) Dr. Swete provided a full *résumé* of his earlier historical work; and in the article 'Holy Spirit' in Hastings' *Dictionary of the Bible* (vol. ii., 1899), treating the subject from the point of view of Christian Theology, he traced 'in the progressive revelation vouchsafed to Israel and to the Church' the steps which led to the conception,

[1] *On the history of the doctrine of the procession of the Holy Spirit*, p. 3.

through the Old and New Testaments and the intermediate Jewish writings, which, as he said, 'illustrate the effect of the Old Testament revelation upon the Jewish people, and prepare us to understand the fuller teaching of the Gospel of Christ.' In this latter article there is of course much more of the theology of the subject and full and sensitive appreciation of the varying stages of experience in the light of which the ecclesiastical doctrine was developed. Dr. Swete handles all the available evidence with a devout and loving touch, as careful to recognize ambiguities where they exist, as to note the exact force and significance of details of the phraseology employed by the Biblical writers. I should be inclined myself to signalize this article as one which exhibits Dr. Swete's highest qualities as scholar, expositor, and theologian, and to see in it the expression of a mind and spirit moulded and permeated by the kind of uplifting experience which he pourtrays. Certainly into all his work on the doctrine of the Holy Spirit there passed a full measure of his soul, as patient as persistent, as established as receptive, quick to discern in the present as well as in the past the 'illuminating,' 'restorative,' and 'exhilarating' power of the Spirit.

I do not know that his two later books on the subject—*The Holy Spirit in the New Testament* (1909) and *The Holy Spirit in the Ancient Church*

(1912)—added much to theological science. His earlier harvesting had been so thoroughly done that he had not left himself much to glean when, in his old age, he went over all the ground again, anxious to keep his mind open to fresh impressions; and it was not his purpose in these two books to make 'a formal contribution to the History of Doctrine' or to 'claim the attention of professed students of theology.' This time he wrote for the much wider circle of educated Christian people who desire to know something of the early history of the great religious tradition which they have inherited, and for the pastors and teachers whose practical duties leave them little leisure for original study of sources; and in both books he rendered an incalculable service to those to whom he set himself to minister, presenting it to them in a singularly attractive form. He does, however, take full account of work and discoveries touching on the subject, which had been published since his earlier books; he brings in the evidence of liturgical use; and by careful references in footnotes and quotation of the original phrases, when they are of special importance, he supplies the most exacting students with all the materials they need. So the two more popular books at once complete and crown his earlier and more technical exposition of the subject.

Patristic Studies.

The fruits of Dr. Swete's life-long patristic reading are to be found not only in his special studies of the history of dogmatic Theology and his Commentaries, but in most of his other books and articles. He was always ready with teaching and illustrations drawn from the rich treasury of the Fathers and Doctors of the Church: his mind was very largely fashioned by them. He was eager to 'draw the attention of the younger clergy of the Church of England to the vast store of wisdom which has been bequeathed to them by the ancient Catholic Church'—so he writes in his little volume, *Patristic Study*, in the series 'Handbooks for the Clergy' (Longmans, Green & Co., 1902), in which he mapped out the field of Patristic learning, while insisting on the need of personal study. He would not have them content with *catenae* of extracts. 'The Fathers are often quoted, but in the hurry of the times they are perhaps seldom read.' The 'perhaps,' I imagine, might safely have been omitted. 'Yet quotation is safe only in the hands of the careful student. Knowledge gained at second hand is not merely of little worth, but may easily become mischievous both to its possessor and to the Church.'

Of patristic texts Dr. Swete himself edited but two: the short treatise of Theodore Lascaris the

younger on the Procession of the Holy Spirit (the text only, which was printed at Jena and published by Williams & Norgate in 1875), and the Latin version, with the extant fragments of the original Greek, of the Commentary of Theodore of Mopsuestia on the Minor Epistles of St. Paul. In his edition of the latter, which was well furnished with introduction and notes, Dr. Swete included the remnants of Theodore's doctrinal writings, while with characteristic caution and charity he introduced each volume by mottoes in which he sounded at once a note of warning and shewed his appreciation of all that was good in the work of a scholar whom he regarded as the real originator of the heresy which was afterwards condemned as 'Nestorianism' by the councils of the Church.

But the monuments of Dr. Swete's patristic interests are also to be seen in the series of 'Cambridge Patristic Texts,' which he brought into existence, although, with his habitual zeal in enlisting the help of other scholars in his projects, he secured as editor his colleague, Dr. Mason, then the Lady Margaret's Professor of Divinity. The declared purpose of the series is 'to give to Theological students the same kind of assistance in reading Patristic works which is so abundantly given to students of the classical authors.' The publication in 1899 of the first volume, Dr. Mason's *The Five Theological Orations of Gregory*

of Nazianzus, was followed in 1903 by Dr. Srawley's *The Catechetical Oration of Gregory of Nyssa*, and four other volumes have appeared since. We may look forward with confidence to a long life for so useful a series, even if it does not grow very rapidly.

Dr. Swete also spent much time and thought in trying to arrange for the preparation of a Lexicon of Patristic Greek, a task requiring the co-operation of many students. An editor was secured, and a good deal of progress has been and still is being made. Dr. Swete's own University Press having declined the honour of publishing such a work, through the good offices of Oxford scholars arrangements were made with the Clarendon Press. Mr. C. H. Turner came to the rescue, to Dr. Swete's relief ; and under his direction, as soon as other engagements of the Press permit, the Lexicon will be brought out, and many of the difficulties which at present beset the study of the Fathers will be smoothed away. Future generations of students of Patristics will owe to Dr. Swete's initiative advantages not open to those of his own time.

Liturgical Studies.

Dr. Swete's contribution to liturgical studies is not to be measured by his own publications in this

department of theological learning, though his admirable little book, *Church Services and Service-Books before the Reformation* (S.P.C.K., 1896), brought together a large amount of information and shewed that he was familiar with the work of the more recent as well as the older students of the subject. He possessed a good library of liturgical books, some of them the gift of leading specialists in the study, with whom he frequently corresponded —Dr. Ceriani, for example, and Mr. Edmund Bishop, who was probably the best-equipped of modern liturgical scholars and the most acute in the delicate work of unravelling the complexities of the study.

Dr. Swete knew the service-books, both mediaeval and early, well, and he made good use of liturgical material in expounding the history of Christian Doctrine. It was, I believe, as the expression of Christian conceptions and beliefs, as the revelation of the mind and heart of the Church in the most intimate sphere of its life, that the study appealed to him most. For an old service-book he had the reverent affection due to something which was hallowed by the use to which it had been put: a fine antiphonary of the fifteenth century was a conspicuous object on a stand in his room. He urged the London Junior Clergy Society to follow up their study of books on the subject by 'a visit to the British Museum in search of a

liturgical MS. or two, the mere handling of which will break the crust of many preconceived ideas, and inspire a new enthusiasm for the history of English Church Worship' (*Clerical Studies*, 1890).

He did not take any personal part in the work of critical reconstruction of the history of liturgical forms which has been the peculiar task of the liturgiologists of the last few decades; and it is probably only one who is himself actively engaged in such work who can fully grasp the purport of the most recent investigations. But in this department of theological studies, as in others, Dr. Swete systematically encouraged younger students, and was always able to advise them as to their reading and set them well on their road. To promote sound knowledge of the subject and interest in it, and to indicate the lines along which further research might be pursued most fruitfully, he arranged for the series of 'The Cambridge Handbooks of Liturgical Study,' enlisting the services of Dr. Srawley as co-editor with himself and entrusting most of the editor's work to him[1]; and he warmly approved and supported a change by which a University Prize—the only specific encouragement which Cambridge now gives to the

[1] The volumes already published are *The Church Year and Kalendar* (1910), *The Ancient Church Orders* (1910), *The Early History of the Liturgy* (1913), *The Offices of Baptism and Confirmation* (1914), *Coronation Rites* (1916).

study—was dissociated from the Theological Tripos to which it had been attached and opened to older men, so that it might serve to attract to the subject a wider field of students better equipped for their task than before.

The Journal of Theological Studies.

When we look away from the works of Dr. Swete's own pen to the visible memorials he has left behind him of his interest in the scientific study of Theology, it is perhaps the journal which he founded that is most conspicuous with its eighteen volumes already completed.

It was through his initiative that the 'Committee of Direction' was formed of some of the chief theological scholars of Cambridge and Oxford and Durham, and on him in particular fell the work of piloting the new venture into existence. In introducing the first number of the Journal (October, 1899) he wrote:

> No English journal hitherto has devoted itself exclusively to the furtherance of theological learning. Theological contributions of great merit are scattered through the volumes of our leading ecclesiastical newspapers, and of periodicals which minister to the wants of the preacher and the exegete. The current literature of Theology is discussed in more than one useful quarterly. . . . We gratefully recognize the

> services which are thus rendered to theological research. But we still desiderate a regular organ of communication between students whose lives are spent, at the Universities and elsewhere, in the pursuit of scientific Theology. . . . *The Journal of Theological Studies* is intended to supply this want. . . . Such a periodical will appeal in the first instance to professed students and teachers of theology. But its promoters will not lose sight of the requirements of the increasing class of educated Englishmen, to be found among the laity as well as among ministers of religion, who are profoundly interested in the problems raised by Biblical and other theological studies.

Under the editorship of Mr. C. H. Turner the *Journal* was firmly established on the lines sketched out by Dr. Swete. Taken over from Messrs. Macmillan & Co., its first publishers, by the delegates of the Clarendon Press, it seems to have a long and useful existence before it. It has contained many new texts and articles of permanent value, and though the circulation of such a periodical can probably never be large, it is, I believe, in as high repute among scholars all over the world as any of the few periodicals which make theological studies their sole concern.

Two Volumes of Cambridge Essays

It was Dr. Swete's call too that brought together the writers of the two volumes of Cambridge Essays, 'Theological' (1905) and 'Biblical' (1909), and it was his arrangement by which the volumes were produced. The writers who were resident in Cambridge were urgent that he should himself contribute some of the Essays, but he insisted on engaging other writers for them all, and it was only when one of those who had been engaged was obliged to withdraw that Dr. Swete consented to furnish the Essay on *The Religious Value of the Bible*, without which the volume could scarcely have been sent out. Some of the other Essays, however, owed a good deal to his editing, though at the end of his work he warned readers not to look for 'uniform excellence' in them all or equally 'sympathetic treatment' of every subject. I have quoted from one of the Prefaces by which he introduced each volume. Both alike reveal the spirit in which his own work was conceived and carried on, and his attitude to the work of others: his open-mindedness to new impressions and his tenacity of old convictions, his instinctive aversion from 'crude pronouncements' on one side or the other and his none the less characteristic claim for unfettered freedom of research.

Though neither of these volumes caught the

notice of the general public as some collections of Essays on similar subjects have caught it, both contain work of more than temporary value and make a solid contribution to the progress of theological science.

The Cambridge Theological Society.

A less conspicuous and much less widely known memorial of Dr. Swete's activity in promoting theological research is seen in the Cambridge Theological Society, of which he was the founder.

The Theological Society brought together men of different theological positions and ecclesiastical training for discussion of matters of common interest. No limits were fixed to the range of subjects that might be handled, and during the twenty years or so of the Society's existence papers have been read and freely criticized and discussed on most of the topics with which theological students are concerned. Many of the papers, no doubt, have been of a highly specialized character, and the meetings have often been small in numbers.

No such general meeting place had existed in Cambridge before. Colleges had their theological societies for undergraduates and teachers, often presided over by the College Dean or Theological tutor ; but there was no institution of the kind for senior members of the University—no regular opportunity for interchange of views and opinions,

for putting forward fresh ideas or theories, and getting them sifted by discussion with experts in other departments of theological research who would have special knowledge to bring to bear on the particular parts of the subject which concerned their own particular branch of study.

It is, of course, one of the chief boons of life in a University that someone can almost always be found who can furnish information on any subject that crosses the path of the student of something else. But it is a greater boon to be able to submit a piece of fresh investigation to a gathering of students that contains experts in various departments, and to take their judgement on the conclusions to which it leads.

Many a paper that has afterwards been published has gained in accuracy and completeness and value as the result of its having been communicated first to the Cambridge Theological Society, while some have died a natural death instead of being published—no less a gain to the commonwealth of scholarship.

The Central Society of Sacred Studies.

Another instance of Dr. Swete's success in banding men together for co-operative study is seen in 'The Central Society of Sacred Studies' which he founded in 1899.

In founding this Society Dr. Swete established

an organization of study among the clergy which placed the knowledge of experts in every department of Theology at the service of every member of the Society. Branches have been formed in nearly every diocese in England and in many parts of our commonwealth beyond the seas, to gather the clergy together in study circles; and the Central Society, through its executive committee, has provided lecturers and alternative courses of study, longer or shorter, for each year, with lists of the most useful books on every subject and often very full directions, such as amounted to a syllabus of the course to be followed. Students who have no library at hand may have difficulty in obtaining the larger books recommended, but at least they are supplied with information as to the most trustworthy sources of knowledge. Quarterly lists of new books are also sent to members, and much valuable work has been published in the form of occasional papers and answers to questions of members who asked for guidance on special points.

The whole success of such a Society as this has depended, of course, very largely on the co-operation of many scholars and specialists, on the work of its successive secretaries and the energy of individual wardens of its various branches. But to Dr. Swete is due the conception of the whole scheme, and for many years he presided over the organization and management of the Society. It is difficult to

exaggerate either the value of the ideal of study and learning which such a scheme sets before the clergy of a Church or the practical wisdom with which it was carried out by Dr. Swete. He was able to enlist, as perhaps no one else could have done, the sympathy and support of all who could help to bring the best theological learning of the time within the reach of the clergy in general, and he spared no pains to do so.

The Divinity Testimonium.

The Divinity Testimonium is another of Dr. Swete's creations which has been tested long enough to have proved its worth. Formerly a Cambridge man destined for Holy Orders was expected by the Bishops to have gone through the Divinity course at Cambridge, and he was supposed to have done this if he produced certificates of attendance at two courses of Professorial lectures, including one of the Regius Professor's. Dr. Westcott had done something to make this procedure less of a formality than it had sometimes been by introducing an examination at the end of the course, so that more than mere attendance at so many lectures was required for a certificate. But men who were taking their degrees in other subjects than Theology would commonly content themselves with satisfying the *minimum* requirement, leaving their Divinity lectures to the end of

their time, and occasionally having to spend an extra term in Cambridge in order to obtain the necessary certificates. Dr. Swete was anxious that candidates for Holy Orders should always begin their special preparation during their undergraduate course, even if they were mainly occupied by studies other than theological, and that they should have their future calling kept more definitely before them throughout their University life. The University offered them opportunities of laying a good foundation for future study, and of guidance in sound method and principles of such study, which they were not likely to get afterwards and elsewhere. Their later course at a Theological College, with which he was entirely in sympathy, would supplement in other ways the intellectual training which they ought to have in Cambridge. Whatever subject a man was taking for special study for his degree, he could spare time from it for two courses of lectures in Divinity in each of his three years. So Dr. Swete prepared a scheme under which no candidate for Holy Orders should go down from Cambridge without having been introduced to the study of the Old Testament, the New Testament, the early history of the Church, and Christian Doctrine, on the lines on which those studies are pursued in Cambridge. Dr. Swete sought the co-operation of the Oxford Divinity Professors in this

scheme, so that the two Universities might work together in the matter for the common good of the Church. But Dr. Ince did not see his way to initiate a similar scheme at Oxford. The approval of the Bishops, however, was obtained, so far at all events that they agreed to 'enquire of Cambridge graduates who are candidates for Holy Orders whether they have this Testimonium,' and with the willing consensus of College Deans and Tutors, the scheme was launched in 1904, and has certainly worked well in Cambridge. If sound learning is to be desired in the clergy, the advantages of such a scheme are obvious: they certainly are not to be measured simply by the amount of definite knowledge of each particular subject, which can be acquired through the medium of a single course of lectures. It was at least a further step forward towards the more efficient education of the clergy of the Church of England as a whole in the subject of which they are supposed to be well trained and competent teachers.

Divinity Degrees.

Dr. Swete, however, was not content merely to start young Cambridge men on the right course of study; he liked to follow them up; and the Degrees in Divinity offered a means of encouraging and influencing theological study among the abler of the senior men, which was assiduously used

by him. Under the regulations in force until the last years of his tenure of the Regius Chair the five Divinity Professors were the authority entrusted by the University with the award of the Degrees, and the subject of the Dissertation offered by a candidate had to be approved by them beforehand. By this mode of procedure an opportunity was given the Professors of advising candidates as to their reading and of suggesting the most promising lines of research. A student working alone, perhaps far away from libraries and out of touch with other students, and probably only partially acquainted with the literature of a subject, could be directed to the most recent investigations of points in which he was interested. The Regius Professor in particular, as the channel of communication between candidates and the Professorial body, was brought into personal relations with the candidate which were as warmly welcomed by Dr. Swete as usually by the candidates themselves. He constantly bade young graduates keep a Divinity Degree in mind as a stimulus to further study, and they were sure to receive from him sympathy and encouragement in their work. It was a real trouble to him when the new regulations deprived the Professors as a body, and the Regius Professor in particular, of the opportunities in this respect which they had hitherto enjoyed.

The proposal to remove the restrictions by which

Degrees in Divinity had been open only to clergymen of the Church of England was indeed originated in Cambridge by the Divinity Professors themselves. However strong the reasons may have been for keeping the ancient religious tests for degrees in Divinity when in 1871 they were abolished for all other degrees, in 1912 the Cambridge Professors were unanimous in the opinion that those religious tests had ceased to promote any useful end, and that the cause of theological studies and of religion itself, both in the University and in the country as a whole, would be served best by the enlargement of the Divinity faculty to include all genuine students of Divinity, of the customary standing and competence, laymen and clergymen alike, whether they were members of the Church of England or not. Dr. Swete was clear and unwavering in his conviction on this point, and his support of the proposal was firm and whole-hearted.

But when the new regulations came to be drawn up, the passion for uniformity which has marked a good deal of Cambridge legislation in recent years led to a change which Dr. Swete had not anticipated. In the case of the new doctorates in Science and Literature, which had no old tradition at their back, it was necessary to devise a new procedure with other safeguards, and a less simple method of adjudication, than had been in force for degrees in

Divinity. And the regulations for Divinity Degrees were brought as nearly as possible into agreement with this new procedure in regard to new degrees, with the result that the Divinity Professors were relieved of their old responsibilities and were merged in a Degree Committee of the Special Board for Divinity. The Regius Professor ceased to be the representative of the Degree authority and the Registrary became the means of communication between candidates and the Committee. No doubt the impersonal system thus adopted has advantages; and students, whether resident or not, can always seek counsel from the Professors of their University. But the deep regret that Dr. Swete felt at the change of procedure was a measure of the interest he had taken in this branch of his activities, and of the value he attached to the opportunity it gave him of establishing personal relations with students away from Cambridge, and so promoting the scientific study of Theology under the most humane and sympathetic conditions.

DR. SWETE AS LECTURER AND PREACHER

From the foregoing record of Dr. Swete's own published works and the books of which he was the instigator, and of the societies and institutions which he brought to birth, it might be supposed that he spent his whole time at the study table, pen in hand, or in committee rooms engaged in putting his plans into operation. Recreations, it is true, beyond a novel and a little music in spare moments, he had none. But one of the duties of a Cambridge Divinity Professor is to lecture, and though he has no place in the parochial or administrative system of the Church, he often may be called on for a sermon. To many generations of Cambridge men the Regius Professor of their time is of course best known by the two courses of Lectures which he gives each year. Dr. Swete's were always thronged. It often fell to him also to lecture to the gatherings of clergymen, or 'extension students,' or ladies, that assemble in Cambridge most years in the summer for refreshment and stimulus of body and brain. And though for

a period his health interfered with preaching, there must have been few years of his life in which he was not frequently in the pulpit. A few words about him in each of these capacities must have place in this Remembrance, even if they only touch the surface of the facts.[1]

Dr. Swete as Lecturer.

Dr. Swete in his later years delighted to call himself the 'Poll-Man's Professor'—a *mot* which I suspect conveyed a little gentle 'chaff' of some of his colleagues who might be thought to be at times a little above the heads of their class. And he always kept in view what is, I suppose, the chief purpose that most of the courses of a Cambridge Divinity Professor ought to serve. The majority of theological students are destined for the ministry, and a Professor's business is to guide and help them to prepare themselves to be good pastors and teachers of the flock of Christ. Dr. Swete felt this duty to be specially incumbent on the Regius Professor.

He only occasionally gave isolated lectures of a kind not specially adapted to the needs of 'those simple folk who always constitute the majority of the faithful': but he never gave a course that was

[1] The Bishop of Gibraltar's account of Dr. Swete as Lecturer and Preacher (see *supra*, pp. 68 ff) will correct or supplement what I have written independently.

not carefully prepared and based on the fullest knowledge of the subject. And the courses he chose were such as could only be handled properly with the help of the scholar's full equipment. Dr. Swete was careful to put all his knowledge at the student's disposal in the simplest manner possible. Of anyone else I might have said that he took infinite pains to do so. But Dr. Swete had so trained the natural powers of his mind and pen that it was easy to him to present his full materials with perfect lucidity of arrangement or argument and at the same time with a grace of phrase and insight that gave charm and dignity to all his work.

He never, I think, departed from his manuscript, which he read through quietly and steadily at a pace which just allowed a quick writer, who kept his attention on the stretch, to take down the substance of each sentence. It was not his way to 'let himself go,' and he aimed at being scrupulously fair. But he was rather fond of an occasional hit at a certain school of critical students, and a reference to their 'unworthy prepossessions' was sure to draw a burst of applause from a section of his audience: an amiable indulgence of his own most cherished convictions that did neither him nor them, perhaps, much harm, and only estranged a few. Dr. Swete's little outbreaks were seldom retained when his Lectures were given a permanent

form, as some of his later courses were in the series of what he called 'little' books intended for the clergy and educated lay men and women of the Church.

No true estimate of the value of his work as a scholar can fail to take account of this series of books, which bear on every page the mark of his serene and mellow thought and offer an abundant harvest to be reaped by learned and unlearned readers alike. The first of these books, *The Appearances of our Lord after the Passion* (1907), was followed by *The Ascended Christ* (1910), *The Last Discourse and Prayer of our Lord* (1913), *The Holy Catholic Church: the Communion of Saints* (1915), and *The Forgiveness of Sins* (1916). No 'modernist' of any school will get here exactly what he wants: he will find the way opened and will be travelling easily along it till the road that seemed to be leading further on is suddenly blocked and he is brought to a standstill. But he will have learnt much on the way, and he, as well as all the other readers who are taken as far as they want to go, will regret that the series is ended without the volume on *The Resurrection of the Body* for which the Emeritus Professor was preparing when, old only in years and some physical frailty, still full of plans for future lectures and books, he was called away from the fruitful course of work which seemed still to lie before him.

Dr. Swete as Preacher.

Dr. Swete was always the same. He had no differences of manner or of style. The quiet, even delivery of his Lectures and the same happy phrasing and finish marked his Sermons, and the special Christian grace of ἐπιείκεια never failed him. He avoided 'burning questions' and arresting themes in preaching. Indeed he would say he was 'no preacher,' though he was always ready 'to help a friend' (as he told me once when I asked him to preach in Pembroke Chapel), and his University Sermons on special occasions shewed him fully alive to the tendencies of the time and the needs of the future. When he came back to us last year from his retirement at Hitchin as the Lady Margaret's preacher at our Commemoration of Benefactors he delivered with unusual vigour a sermon full of hope and encouragement as regards the future that would open out before us after the War, in the highest measure statesman-like and liberal, ready to welcome the new developements of studies and teaching that would be called for, and sure that the highest traditions of the past would still be handed on. We had feared that the long list of benefactors to be recited and the sermon itself would be too great a strain on his voice and his strength, but he stood it as well as a man in his prime and was singularly blithe and happy all the

rest of the day. I hope that the Sermon will be reprinted in permanent form: it was a fine illustration of the personality of the preacher, and a great expression of the ideals by which and for which a great University lives.

I must be allowed to quote three passages here. The Sermon was on 'The House of Wisdom' (Proverbs ix. 1, 2), and in these passages Dr. Swete shews his conception of the kind of rebuilding that is called for and the foundation on which it should rest.

> No true son of Cambridge will complain of any widening of her studies which the new conditions of English life may be found to require. It is a common-place that a new England will arise out of this war, an England which has broken with past weaknesses and follies, and will reach forth toward the tasks to which a new sense of Empire and a new leadership in the councils of Europe may presently call her. And a new England, less insular, more imperial, more conscious of her mission to the world, must set herself, first of all, to raise the intellectual training of her people. Already we hear the sounds of axe and hammer at work upon English education; the wrecker must needs go before the builder, and some of our cherished traditions must make room for a new learning. Such changes, pressed upon us by the national will, are not to be jealously resisted at all points. It becomes us not to cling to the old in such wise as to refuse all that is new; to rise to the call of

the times, as our forefathers rose to the earlier cry of Wisdom at the gate. Enlargements of our national life, the opening up of fresh channels of thought and work, may demand a corresponding growth in the curriculum of our studies. The ancient Universities would be held, not without reason, to have fallen short of their duty, if they failed to satisfy the demands made upon them by the English people at a new turning point in its history; and they would presently see the country turn from them to their younger sisters, who would be ready to do its bidding. These considerations may prepare us to accept changes which, when they were pressed upon us by a section of the community, we had steadily declined. Some things we have prized may have to go, that other things, more necessary under the changed conditions, may fill their place.

Then, after reference to the danger that the cultivation of the art of war might replace the competition of athletic sports ('we have welcomed the inclusion of military studies in our curriculum, but we are not ready to beat our ploughshares into swords and our pruning hooks into spears'), there comes a warning against the possible demand for 'an education which shall be frankly commercial and materialistic.'

Nothing could be further from the purpose which our founders and benefactors set before themselves, when they left lands and tenements to the University, and built our colleges and

schools. Theirs was a larger and nobler aim: to spread good learning of every sort, that by so doing they might provide England with a succession of men able to serve God both in Church and State. They realized that riches and honour are with Wisdom—durable riches, better than gold; that the wealth of a trained and well-stored mind is incomparably greater than any that can be gained by commercial success. And yet they had no desire to found a home for intellectual recluses, men whose laborious lives, silent in the silence of great libraries and museums, have no end in view beyond the enrichment of their own store: men who contribute nothing to the advancement of knowledge, nothing to the service of mankind. It was not an unproductive school that they designed, but one productive of the best fruits, fruits of learning and science, imparted to younger generations, whether by oral teaching or in books, fruits of public service borne outside this place, in the Houses of Parliament, at the bar, in the hospital, in the parish, in the oversea dominions and colonies of the Empire, wherever throughout the world the Englishman lives and works for the glory of God and the good of men. Such fruits this University has borne and is bearing to-day, with the true productivity of Wisdom, justifying the educational principles which our founders and benefactors had at heart.

But we have been taught that 'the true productivity of Wisdom' has its roots in 'the fear of the Lord.'

The worth of a University education must not be estimated by the extent to which it can be made to minister to material prosperity. Its influence on character, on mental habits, on the spiritual side of life, must not be overlooked or disregarded. The University, as such, must jealously guard and maintain the place which worship and religious teaching have had in the past in its provision for the intellectual needs of its students.

> It would be a loss incalculably great, if Christian ideals and Christian faith and hope died out among either the senior or the junior members of the University, and their place were taken by a mere love of culture, seasoned by a half pagan ethic. Culture is not wisdom if it lacks the fear of God; it is a tree without roots, a house built upon the sands; it may have reached perfection, as men count perfection, whereas in truth a beginning has yet to be made. Not so does Wisdom build her house; she begins by laying a foundation on the rock, and the rain descends, and the floods come, and the winds beat upon her house, and it falls not. It is this which has given our ancient Universities a permanent place in the national life, and it is by adhering to this principle that their stability will be secured in the days that are coming.

In this sermon we hear Dr. Swete giving dignified and eloquent expression to thoughts meet for the pulpit of a University on one of the occasions which call for the best the preacher has to

offer—the commemoration of the benefactors of the University at a grave moment in its long history. Yet the Regius Professor of Divinity was at least equally happy and at home in the pulpit of an ordinary, and especially a country, parish church. Here his pastoral instincts, and his long experience as rector of a country parish, had full scope, and he gave the congregation of his best. He was under no illusion as to their capacity to take in new ideas. When a younger friend was by way of giving up a post in Cambridge for the charge of a country parish he plied him with reasons why he should stay where he was, and especially urged him to abandon any thought of finding a country parish the place in which he could hope to advance the cause of learning.

'I'll give you an example,' he said. 'I preached a sermon once in which I tried to explain the account of the Creation. I noticed one old man who was specially attentive. When I met him afterwards and said, "Good morning, John," he began, "Oh, sir, I did like that there sermon of yours on Sunday about Creation, when you told us as 'ow God made everything out of nothing."' The one idea he had had all his life was the one idea he got from the sermon. But Dr. Swete was not anxious to spread new ideas or new points of view. The task of presenting old truths for the most part in old ways was as congenial to him as it was welcome and

edifying to most of those who heard him. He never dreamt of 'talking down' to a congregation. He had, and he shewed, respect for them, and he kept on his own high level. But he had sympathy too, and understanding; and so he was able to illuminate old truths for them and make familiar texts and episodes and scenes come freshly home to them, with new life and meaning. He was able to encourage and strengthen and build them up.

CONCLUSION

In bringing this review of Dr. Swete's contribution to theological learning to an end, I am conscious that, to some of those who know his work best and have learnt to admire and love him, I may seem not always to have done full justice to my subject. No lesser person who attempts to form an estimate of a great scholar's work can escape from his own limitations. I must be content if I have indicated sufficiently the general character and quality of the debt which all students of Theology owe to one of the greatest in the long roll of our Cambridge Regius Professors of Divinity. The variety and volume of his published work is shewn by the bibliography which follows.[1] Any one of the larger books would be enough to establish securely its author's place in the highest rank of scholars. There is not a single

[1] This bibliography was offered to *The Journal of Theological Studies*, which Dr. Swete founded, and the greater part of it drawn up, by Mr. C. H. Turner, the first editor of the *Journal*, as a small contribution to the perpetuation of Dr. Swete's memory. It is reprinted here by permission of the publishers of the *Journal* (The Clarendon Press, Oxford).

article or paper in the long list which is not, for its purpose and scope, on the same high level of learning and scholarship and judgement, and of dignity and felicity of expression. It is an amazingly rich 'output,' hardly, I suppose, to be equalled, in its volume and its variety. And yet, so far as I can judge, Dr. Swete's contribution to theological learning is to be found quite as truly and as fully in the other spheres of his practical activities to which reference has been made. Warmly and gratefully as I have for many years appreciated his work and valued the privilege of association with so full and ripe a scholar and so gracious a personality as his, I feel that the effort to see such a life's work as a whole reveals it as a gift of even greater proportions and more enduring worth than I had known it was. Merely to pass in review the achievements of a worker so fine and indefatigable as Dr. Swete is what we call a 'liberal education' in itself. I trust that what I have written is at least, so far as it goes, a fairly true reflexion of the impression made by the personality and work of Dr. Swete on those of his own generation who are best able to appraise it at its real worth. In the special study to which his life was given up we have reached a point on the well-trodden highway from which many paths diverge. There are scouts along them all. Which way the army of students of the future will pass is still uncertain. Though for my own

part I cannot doubt that there will always be need for some to tread in the footsteps of such as Dr. Swete, yet it may be that a later generation will look back on him as one of the last of the great scholars of his type. If that be so, a memoir such as this will have failed of its purpose if it does not shew that his place is in the inmost ring of the circle. In any event it will have failed entirely if it does not represent him to members of the Church of England which he loved without reserve, and to members of the University over the most ancient Faculty in which he presided—to students and teachers in both these great societies alike—as an ideal student and teacher, endowed with rare abilities and gifts, which he used untiringly with singular zeal and humility in their service. Whatever future may lie before the study of Theology in Church or University, the tradition of scholarship and charity, of faith and of hope, which Dr. Swete bequeaths to us is one to inspire and to guide students of any subject in any age. He has reared his own monument of profound learning and sensitive workmanship. It could only have been built up so firmly, in its large and delicate proportions, by one who set the things of the spirit above all else ; and wherever those things are prized, he will be honoured and his memory cherished.

PART III.

A BIBLIOGRAPHY OF DR. SWETE'S PUBLISHED WORKS.

1. [1860]. A.

TWO SIDES TO EVERY QUESTION: OR NINE QUESTIONS TO THE BAPTISTS WITH AN EXAMINATION OF THEIR REPLY. By H. B. Swete, B.A., Fellow of Caius College, Cambridge; and Curate of Blagdon, Somerset. 'I speak as to wise men: judge ye what I say.' 1 Cor. x 15. London: Wertheim Macintosh and Hunt, 24 Paternoster Row and 23 Holles Street, Cavendish Square. Bristol: I. E. Chillcott, Clare Street. 1860. Price Sixpence.

(*On the reverse side of the title-page*)

To the flock of God
at Blagdon,
With an earnest prayer that, as brethren in Christ,
they may ever more and more
dwell together in unity.

Pp. vi, 7–44.

2. [1863].

WHAT IS THE RIGHT METHOD OF CONDUCTING THE DEFENCE OF THE OLD TESTAMENT IN THE RATIONALISTIC CONTROVERSY WHICH HAS COME UPON THE CHURCH? A paper read at a meeting of clergy

in the deanery of Axbridge, February 26, 1863. By H. B. Swete, M.A., Fellow of Caius College, Cambridge, and Curate of Blagdon, Somerset. London: Wertheim Macintosh and Hunt, 24 Paternoster Row and 23 Holles Street, Cavendish Square. 1863. Price Fourpence.

Pp. 16.

3, 4. [1863], [1866].

S. Paul's Epistles. The Epistles to the Thessalonians. With an Introduction, Explanatory Notes, Practical Thoughts, and Prayers, For Private and Family Use. By Edward Headland, M.A., Rector of Broadwey, Dorset, late Fellow of Caius College, Cambridge, and Senior Curate of S. Marylebone, London; and Henry Barclay Swete, M.A., Fellow of Caius College, and Curate of Blagdon, Somerset. London: Hatchard and Co., 187 Piccadilly. 1863.

(*On the reverse side of the title-page*)

'Whence is it that [this blessed Apostle] dwells upon the lips of all men throughout the world? that he is admired . . . not amongst ourselves alone, but even amongst Jews and Greeks? Is it not from the excellence of his Epistles? Whereby he benefited the faithful, not only of that age, but those who lived from his day to ours; yea, and will yet benefit those that are to be until the coming of Christ.' S. Chrysost. de Sacerd. iv 7.

followed by the Collect for the feast of the Conversion of St Paul.

(*On the last page*)

'Behold! he cometh with clouds . . . even so, Amen.' Rev. i 7.

Pp. xxxiv, 35–206.

1. Early Printing. The Earliest Printed Books and Block Books Without Dates. 100 Facsimiles Reproduced from Unique Originals in the British Museum. With Introduction and Notes, by Proctor. London: Kegan Paul, Trench, Trübner and Co., 1st Impression, 1898, reissued in 1903. The Printing of Books. 1898.

[On the reverse side of the title page:]

Caxton's Printing is not a Commercial Law but record of Moral Law and it is a religion to serve God, and to Increase of the Light of Wisdom, and to the Increase of the Spirit." Preface to the Book of Common Prayer.

Printed by the Caxton for the Book of the Caxtonians.

2. [illegible]

[In the preface to the second of the two volumes it is explained that the Printing Presses and machines of Bygone Days, because the first century of the Incunabula, were the Handicraft's work, the rest by Devices; but were either ready and carefully revised the writer's process.]

3. [illegible]

Early French Books. A Descriptive Catalogue of Rare Books Printing Chronologically from the Year 1470 to the Year 1600 in the Library of the Late Henry Huth, M.A., Fellow of Oriel and Trinity College, Cambridge. Now Lying at 34 Grosvenor Street, Manchester Square, London. Printed and Published 1896.

[On the reverse side of the title page:]

The Caxtons that trusty learn'd wizard
Before a hundred Hearths
And upon Leaves of Magic opened
The Book that wrought by Flame.

From the Caxtons Page.

(*On the last page*)

παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Pp. viii, 224.

5 *b*. [1872]. *An Italian translation of the above.*

Paragone dottrinale tra la Chiesa Romana e la Chiesa Inglese. Per Enrico B. Swete, dell' Università di Cambridge. Libreria Loescher: Torino, Firenze e Roma. 1872.

Pp. 222.

6. [1873].

On the Early History of the Doctrine of the Holy Spirit: with especial reference to the controversies of the fourth century. By H. B. Swete, M.A., Fellow and Tutor of Gonville and Caius College. Ζῶμεν Πνεύματι. Cambridge: Deighton, Bell, and Co. London: George Bell and Sons. 1873.

(*On the reverse side of the title-page*)

Deus Qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in Eodem Spiritu recta sapere et de Ejus semper consolatione gaudere. per Dominum nostrum. in unitate Ejusdem Spiritus.

(*On the last page*)

τῷ θεῷ καὶ πατρὶ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ συναναρχῳ αὐτοῦ υἱῷ καὶ λόγῳ ἅμα τῷ παναγίῳ καὶ ζωοποιῷ πνεύματι, νῦν καὶ εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων. ἀμήν.

Pp. 100.

7. [1875].

Theodorus Lascaris Junior, De Processione Spiritus Sancti oratio apologetica. Ad fidem codicum edidit H. B. Swete, S.T.B., Coll. Gonv.-Cai. Soc. *ἵνα ὦσιν ἕν.* S. Joann. 17, 22. Londini

item Edinae: apud Williams et Norgate. Jenae: typis Fr. Frommanni. MDCCCLXXV.

[Greek title p. 1: ΘΕΟΔΩΡΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΛΑΣΚΑΡΙ ΛΟΓΟΣ ΑΠΟΛΟΓΗΤΙΚΟΣ ΠΡΟΣ ΕΠΙΣΚΟΠΟΝ ΚΟΤΡΩΝΗΣ ΚΑΤΑ ΛΑΤΙΝΩΝ ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ].

Pp. iv, 24.

8. [1876].

ON THE HISTORY OF THE DOCTRINE OF THE PROCESSION OF THE HOLY SPIRIT, FROM THE APOSTOLIC AGE TO THE DEATH OF CHARLEMAGNE. By H. B. Swete, B.D., Fellow and Divinity Lecturer of Gonville and Caius College. *ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ.* Cambridge: Deighton, Bell, and Co. London: George Bell and Sons. 1876.

(*On the reverse side of the title-page*)

PER TE SCIAMUS DA PATREM
NOSCAMUS ATQUE FILIUM:
TE UTRIUSQUE SPIRITUM
CREDAMUS OMNI TEMPORE.

(*On the reverse side of the next leaf*)

ἐξαποστελεῖς τὸ Πνεῦμά σου καὶ κτισθήσονται· καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

(*On the reverse side of the next leaf*)

SI QUA DE MEO, ET TU IGNOSCE ET TUI.

Pp. viii, 248.

9, 10. [1880, 1882].

THEODORI EPISCOPI MOPSUESTENI IN EPISTOLAS B. PAULI COMMENTARII. THE LATIN VERSION WITH THE GREEK FRAGMENTS. WITH AN INTRODUCTION, NOTES AND INDICES. By H. B. Swete, B.D., Rector of Ashdon, Essex; late Senior Fellow of

Gonville and Caius College, Cambridge. In two volumes. Vol. I. Introduction. Galatians–Colossians. Edited for the Syndics of the University Press. Cambridge: at the University Press. 1880.

(*On the reverse side of the table of contents: p. viii*)

'Si quid forte minus intellegens Theodorus male scripsit, sufficit nobis respuere, nec sub anathemate condemnare . . . haereticum enim non humanae infirmitatis ignorantia, sed pervicacia facit.' Facund. Herm. *c. Mocian.*

Vol. II: *a similar title-page, save for the following*

In two volumes. Vol. II. 1. Thessalonians–Philemon. Appendices. Indices . . . 1882.

(*On the reverse side of the table of contents: p. viii*)

Ἔοικεν δὲ φιλοπονώτερον περὶ τὴν ἱερὰν ἡμῶν καὶ θείαν γραφὴν διατεθῆναι, εἰ καὶ ἐν πολλοῖς παρασύρεται τῆς ἀληθείας. Phot. *biblioth.* cod. clxxvii.

Pp. lxxxviii, 312; viii, 378.

11, 12, 13. [1887, 1891, 1894].

The Old Testament in Greek according to the Septuagint. Edited for the Syndics of the University Press by Henry Barclay Swete, D.D., Honorary Fellow of Gonville and Caius College. Vol. I. Genesis—4 Kings. Cambridge: at the University Press. 1887.

Vol. II: *a similar title-page, save for the following changes*

by Henry Barclay Swete, D.D., Fellow of Gonville and Caius College, Regius Professor of Divinity. Vol. II. 1 Chronicles—Tobit . . . 1891.

Vol. III: *a similar title-page, save in the following*

by Henry Barclay Swete, D.D., Hon. Litt.D.

Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity. Vol. III. Hosea—4 Maccabees. . . . 1894.

(*After the canonical books, before the Psalms of Solomon* : *p.* 764)

τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

(*After the Psalms of Solomon, before the Canticles* : *p.* 788)

λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.

(*In each volume, before the Appendix of* '*unsubstantial variants*' : I 804, II 850, III 814)

ἵνα μή τι ἀπόληται.

Pp. xxviii, 829 : xvi, 880 : xx, 880.

11 *b*, 12 *b*, 13 *b*. *Second edition of the above*: Vol. I 1895, Vol. II 1896, Vol. III 1899.

11 *c*, 12 *c*, 13 *c*. *Third edition of the above* : Vol I. 1901, Vol. II 1907, Vol. III 1912.

11 *d*. *Fourth edition of* Vol. I *of the above*, 1909.

14. [1889]. *Excerpted from* Vol II. *of the above*, No. 12, *though published before it.*

THE PSALMS IN GREEK ACCORDING TO THE SEPTUAGINT. Edited for the Syndics of the University Press by Henry Barclay Swete, D.D., Honorary Fellow of Gonville and Caius College. Cambridge : at the University Press. 1889.

(*Between the preface and the text* : *p.* xv)

εὐθυμεῖ τις; ψαλλέτω.
διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς.

Pp. xvi, 213–416, [1]–[8].

14 *b*. [1896].

Second edition of the above, with the Canticles added, 1896.

Before the Canticles

ἵνα μή τι ἀπόληται.

Pp. xvi, 213–416, 789–812, [1]–[8].

15. [1899]. *Excerpted from the second edition of* Vol. III *of the above*, No. 13 *b*.

THE PSALMS OF SOLOMON WITH THE GREEK FRAGMENTS OF THE BOOK OF ENOCH. Edited for the Syndics of the University Press by Henry Barclay Swete, D.D., Hon. Litt.D. Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity. Cambridge: at the University Press. 1899.

(*Before the Psalms of Solomon* : *p.* viii)

τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

(*Before the fragments of Enoch* : *p.* 24)

ἐπροφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἑνώχ.

16. [1892].

THE APOCRYPHAL GOSPEL OF ST PETER : THE GREEK TEXT OF THE NEWLY DISCOVERED FRAGMENT. London: Macmillan and Co.: and New York. 1892. [Preface signed H. B. S.]

(*On page* 15)

πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν.
ὁ τῶν ἁπάντων τεχνίτης λόγος ὁ καθημένος ἐπὶ τῶν χερουβὶμ καὶ συνέχων τὰ πάντα, φανερωθεὶς τοῖς ἀνθρώποις, ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, ἑνὶ δὲ πνεύματι συνεχόμενον.

Pp. 16.

16 *b*. [1893]. *Second edition of the above.*
Title-page as before, but with the words Revised Edition, with some corrections from the MS. *added.*
Pp. viii, 8.

17. [1893].
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΕΤΡΟΝ. The Akhmîm fragment of the Apocryphal Gospel of St Peter. Edited, with an Introduction, Notes, and Indices, by H. B. Swete, D.D., Hon. Litt.D. Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity, Cambridge. London: Macmillan and Co.: and New York. 1893.
(*On p.* viii *the second motto given under no.* 16)
Pp. xlviii, 34.

18. [1893].
Our Living Creed. By the Rev. H. B. Swete, D.D., Gonville and Caius College, Regius Professor of Divinity. [Sermon X in Cambridge Sermons preached before the University in St Mary's Church 1889–1892, selected and edited by C. H. Prior, M.A. Methuen and Co. 1893: pp. 147–167, preached on Trinity Sunday, June 12, 1892.]

19. [1894].
The Apostles' Creed: its relation to Primitive Christianity. By H. B. Swete, D.D., Hon. Litt.D. Dublin; Fellow of Gonville and Caius College, Regius Professor of Divinity, Cambridge. London: C. J. Clay and Sons, Cambridge University Press Warehouse, Ave Maria Lane. 1894.
(*On page* 8)
Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

(*On page* 111)

ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Pp. 112.

19*b*. [1894]. *Second edition of the above* with corrections and slight additions. [Reprinted 1899, 1905, 1908.]

20. [1895].

Faith in its relation to Creed, Thought and Life. Three short addresses by H. B. Swete, D.D., Hon. Litt.D. Dublin, Regius Professor of Divinity, Cambridge. *Manent fides, spes, caritas.* Published under the direction of the Tract Committee. London, S.P.C.K. . . . 1895.

Pp. 48.

21. [1896].

Church Services and Service-Books before the Reformation. By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity, Cambridge. Published under the direction of the Tract Committee. London : Society for Promoting Christian Knowledge. . . . 1896.

(*On page* 2)

To M. B. S.

Pp. 230.

22. [1896].

On the Bull *Apostolicae Curae*. A lecture delivered at the Divinity School, Cambridge, on Friday, November 6, 1896, by Henry Barclay Swete, D.D., Fellow of Gonville and Caius College, Regius Professor of Divinity. Cambridge : Macmillan and Bowes. 1896.

(*On page* 4)

μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

Pp. 28.

23. [1898].

THE GOSPEL ACCORDING TO ST MARK: THE GREEK TEXT WITH INTRODUCTION, NOTES, AND INDICES. By Henry Barclay Swete, D.D., Hon. Litt.D. Dublin, Regius Professor of Divinity and Fellow of Gonville and Caius College, Cambridge. London: Macmillan and Co., Limited. New York: The Macmillan Company. 1898.

(*On the reverse side of the title-page*)

Deus qui nobis per ministerium beati Marci Evangelistae tui veritatem evangelii patefieri voluisti: concede, quaesumus, ut quod ab illius ore didicimus gratia tua adiuti operari valeamus. Per Iesum Christum Dominum nostrum. Amen.

(*On the reverse side of the Table of Contents*: *p.* viii)

Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν. ἀσπάζεται ὑμᾶς.. Μᾶρκος ὁ υἱός μου.

Pp. cx, 412.

23 *b*. [1902]. *Second edition of the above.*

Title-page as before, save for the addition of Hon. D.D., Glasgow (*after* Hon. Litt.D., Dublin) *and the year* 1902.

On the reverse side of the Table of Contents a third motto is added

Μᾶρκος μέν, ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν.

Pp. cxx, 434.

24. [1900].

AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK. By Henry Barclay Swete, D.D., Hon. Litt.D., Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity. With an appendix containing the Letter of Aristeas edited by H. St J. Thackeray, M.A. Cambridge: at the University Press. 1900.

(*On the reverse side of the title-page*)

ἐξεγερῶ τὰ τέκνα σου, Σειών, ἐπὶ τὰ τέκνα τῶν Ἑλλήνων.

(*On the following page*)

EBERHARDO NESTLE | PH. ET TH. D. | VIRO, SI QVIS ALIVS, DE HIS STVDIIS | OPTIME MERITO | HVIVS OPERIS ADIVTORI HVMANISSIMO.

Pp. xiv, 592.

24 *b*. [1914]. *Second edition of the above, revised by R. R. Ottley.*

AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK. By Henry Barclay Swete, D.D., F.B.A., Hon. D.Litt. Oxford, Hon. Litt.D. Dublin, Hon. D.D. Glasgow, Fellow of Gonville and Caius College, Cambridge, Regius Professor of Divinity. Revised by Richard Rusden Ottley, M.A., sometime Scholar of Trinity College. With an appendix containing the Letter of Aristeas edited by H. St J. Thackeray, M.A., sometime Scholar of King's College. Cambridge: at the University Press. 1914.

(*On the reverse side of the title-page: motto as before*)

(*On the following page*)

IN PIAM MEMORIAM | EBERHARDI NESTLE | PH. ET TH. D. | VIRI, SI QVIS ALIVS, DE HIS STVDIIS | OPTIME MERITI | HVIVS OPERIS ADIVTORIS HVMANISSIMI.

Pp. xvi, 626.

25. [1902].

PATRISTIC STUDY. By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity in the University of Cambridge. London: Longmans, Green and Co., New York and Bombay, 1902.

(*On the reverse side of the title-page*)

In ipsa item catholica ecclesia magnopere curandum est ut id teneamus quod ubique quod semper quod ab omnibus creditum est.

Pp. xi, 194. 8°.

26. [1903].

STUDIES IN THE TEACHING OF OUR LORD. By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity in the University of Cambridge. εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος. London: Hodder and Stoughton. 1903.

(*On the reverse side of the title-page*)

To E. J. S.

(*After p.* 186)

οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. St John vii 46.

Pp. 186. 8°.

Other editions 1910, 1913.

27. [1905].

ESSAYS ON SOME THEOLOGICAL QUESTIONS OF THE DAY. By Members of the University of Cambridge. Edited by Henry Barclay Swete, D.D., Regius

Professor of Divinity, Fellow of Gonville and Caius College, Fellow of the British Academy. καινὰ καὶ παλαιά. London: Macmillan and Co. New York: The Macmillan Company. 1905.

Pp. x, 599. 8°.

28. [1906].

THE APOCALYPSE OF ST JOHN. The Greek Text with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D., Hon. Litt.D. Dublin; Hon. D.D. Glasgow; Regius Professor of Divinity and Fellow of Gonville and Caius College, Cambridge; Fellow of the British Academy. London: Macmillan and Co. 1906.

(*On the reverse side of the title-page*)

Ecclesiam tuam, quaesumus, Domine, benignus illustra, ut Beati Iohannis . . . illuminata doctrinis ad dona perueniat sempiterna. Per Dominum.

Concede, quaesumus, omnipotens Deus, ut qui . . . unigenitum tuum Redemptorem nostrum ad caelos ascendisse credimus, ipsi quoque mente in caelestibus habitemus. Per eundem.

Excita, quaesumus, Domine, potentiam tuam et ueni, et magna nobis uirtute succurre, ut auxilium gratiae tuae quod nostra peccata praepediunt indulgentia tuae propitiationis acceleret. Qui uiuis.

(*On p. v*)

VIRO · ADMODVM · REVERENDO · | FREDERICO · HENRICO · CHASE · S.T.P. | EPISCOPO · ELIENSI · | APVD · CANTABRIGIENSES · NVPER · PROFESSORI · NORRISIANO · | OBSERVANTIAE · ERGO · AMICITIAEQVE · | STVDIA · HAEC · APOCALYPTICA · QUALIACVMQVE · | DEDICO ·

(*On page xii—reverse side of* Contents)

IOHANNES APOCALYPTISTA

Caelum transit, veri rotam
solis uidit, ibi totam
  mentis figens aciem :
speculator spiritalis
quasi seraphim sub alis
  Dei uidit faciem.

audiit in gyro sedis
quid psallant cum citharoedis
  quater seni proceres :
de sigillo Trinitatis
nostrae nummo ciuitatis
  impressit characteres.

uolat auis sine meta
quo nec uates nec propheta
  euolauit altius :
tam implenda quam impleta
nunquam uidit tot secreta
  purus homo purius.

Pp. cxvi, 335. 8°.

28 *b*. [1907]. *Second edition of the above.*

Title-page as before except that Hon. Canon of Ely is substituted for Fellow of the British Academy.

Pp. ccxx, 338. 8°.

28 *c*. [1909]. *Third edition of the above*, with fresh Preface and reference to Dr. Hort's notes on the Apocalypse.

Pp. ccxix, 338. 8°. [Reprinted 1911, 1917.]

29. [1907].

THE APPEARANCES OF OUR LORD AFTER THE PASSION. A Study in the earliest Christian Tradition. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge. *παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν.* Macmillan and Co. London: 1907.

(*On p. v*) To E. L. S.

(*On p. vi—facing the* Foreword) The Third Day He Rose again according to the Scriptures, and Ascended into Heaven, and Sitteth on the Right Hand of the Father.

(*On p. xx—facing* Chapter I) When Thou hadst overcome the sharpness of Death, Thou didst open the Kingdom of Heaven to all Believers.

Pp. xx, 152. 8°.

30. [1908].

ZWEI NEUE EVANGELIENFRAGMENTE. Herausgegeben und erklärt von Henry Barclay Swete, D.D., Professor in Cambridge. Bonn: A. Marcus und E. Weber's Verlag. 1908. Preis 0,40 M. (Kleine Texte für theologische und philologische Vorlesungen und Übungen. Herausgegeben von Hans Lietzmann. 31.)

Pp. 16. 8°.

30*b*. [1908]. *The same in English.*

TWO NEW GOSPEL FRAGMENTS. Edited and explained by Henry Barclay Swete, D.D., Regius Professor of Divinity, Cambridge. Cambridge: Deighton, Bell and Co. 1908.

31. [1909].

THE HOLY SPIRIT IN THE NEW TESTAMENT. A STUDY OF PRIMITIVE CHRISTIAN TEACHING. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely. τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν. London: Macmillan and Co. 1909.

(*On page v*)

To the Master of Trinity.

(*On the reverse side of the table of Contents*)

οὐχ ἕτερον μὲν ἐν νόμῳ καὶ προφήταις, ἕτερον δὲ ἐν εὐαγγελίοις καὶ ἀποστόλοις, ἀλλ' ἕν ἐστι καὶ τὸ αὐτὸ πνεῦμα ἅγιον τὸ ἐν παλαιᾷ τε καὶ καινῇ διαθήκῃ τὰς θείας λαλῆσαν γραφάς.

Cyril of Jerusalem.

(*On page 8*)

γεννᾶται; Χριστὸς προτρέχει· βαπτίζεται; μαρτυρεῖ· πειράζεται; ἀνάγει· δυνάμεις ἐπιτελεῖ; συμπαρομαρτεῖ· ἀνέρχεται; διαδέχεται.

πνεῦμα τὸ . . . λαλοῦν, ἀποστέλλον, ἀφορίζον . . . διαιροῦν χαρίσματα, ποιοῦν ἀποστόλους, προφήτας, εὐαγγελιστάς, ποιμένας καὶ διδασκάλους.

Gregory of Nazianzus.

Pp. x, 417. 8°.

32. [1909].

ESSAYS ON SOME BIBLICAL QUESTIONS OF THE DAY. By Members of the University of Cambridge. Edited by Henry Barclay Swete, D.D., Regius Professor of Divinity. ἀνακρίνοντες τὰς γραφάς. London: Macmillan and Co. 1909.

(*After Subjects and Contributors* : p. xii)

Σὺ οὖν, κύριε υἱέ, προηγουμένος πρόσεχε τῇ τῶν θείων γραφῶν ἀναγνώσει· ἀλλὰ πρόσεχε. πολλῆς γὰρ προσοχῆς ἀναγινώσκοντες τὰ θεῖα δεόμεθα ἵνα μὴ προπετέστερον εἴπωμέν τινα ἢ νοήσωμεν περὶ αὐτῶν. καὶ προσέχων τῇ τῶν θείων ἀναγνώσει μετὰ πιστῆς καὶ θεῷ ἀρεσκούσης προλήψεως, κρουε τὰ κεκλεισμένα αὐτῆς, καὶ ἀνοιγήσεταί σοι ὑπὸ τοῦ θυρωροῦ.

Origen, *ep. ad Gregorium.*

Pp. xii, 556. 8°.

33. [1910].

The Ascended Christ. A Study in the earliest Christian Teaching. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely. πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. London: Macmillan and Co. 1910.

(*On page v*) To the memory of C. A. S. S. and A. R. S.

(*On page vi*)

μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον, ὃς
ἐφανερώθη ἐν σαρκί,
ἐδικαιώθη ἐν πνεύματι,
ὤφθη ἀγγέλοις·
ἐκηρύχθη ἐν ἔθνεσιν,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήμφθη ἐν λόξῃ.

(*On page xvi*)

ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρός,
ἐλέησον ἡμᾶς.

Pp. xvi, 168. 8°.

34. [1912].

THE HOLY SPIRIT IN THE ANCIENT CHURCH. A STUDY OF CHRISTIAN TEACHING IN THE AGE OF THE FATHERS. By Henry Barclay Swete, D.D., D.Litt., Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King. τὸ πνεῦμα καὶ ἡ νύμφη. London: Macmillan and Co. 1912.

(*On page v*) To the Memory of Ernest Stewart Roberts, M.A., Master of Gonville and Caius (1903–1912).

(*On page x—preceding the* Foreword)

ἔστιν . . . πνεῦμα νοερόν, ἅγιον, μονογενές, πολυμερές, λεπτόν, εὐκίνητον, τρανόν, ἀμόλυντον, σαφές, ἀπήμαντον, φιλάγαθον, ὀξύ, ἀκώλυτον, εὐεργετικόν, φιλάνθρωπον, βέβαιον, ἀσφαλές, ἀμέριμνον, παντοδύναμον, πανεπίσκοπον, καὶ διὰ πάντων χωροῦν πνευμάτων νοερῶν καθαρῶν λεπτοτάτων.

Wisdom of Solomon.

(*On page 8—preceding Part I*)

SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH,
PLENI SUNT CAELI ET TERRA MAIESTATIS GLORIAE TUAE.

* * * * * *

TE PER ORBEM TERRARUM SANCTA CONFITETUR
ECCLESIA;
PATREM INMENSAE MAIESTATIS,
UENERANDUM TUUM UERUM ET UNICUM FILIUM,
SANCTUM QUOQUE PARACLETUM SPIRITUM.

(*On page 160—preceding Part II*)

PROFUNDA TUA SANCTUS SPIRITUS TUUS, SECUNDUM APOSTOLUM, SCRUTATUR ET NOVIT, ET INTERPELLATOR PRO ME TUUS INENARRABILIA A ME TIBI LOQUITUR:

ET EGO NATURAE SUAE EX TE PER UNIGENITUM TUUM MANENTIS POTENTIAM CREATIONIS NOMINE NON MODO ELOQUAR SED ETIAM INFAMABO ?

Hilary of Poitiers.

(*On page* 356—*preceding Part III*)

καὶ ταῦτα μὲν εἰς τοσοῦτον. σοὶ δὲ εἰ μὲν ἀρκούντως ἔχει τὰ εἰρημένα, τοῦτο πέρας ἔστω τοῦ περὶ τούτων λόγου· εἰ δὲ ἐλλιπῶς ἔχειν δόξει, φθόνος οὐδεὶς φιλοπόνως προσελθόντα τῇ ζητήσει δι' ἐρωτήσεως ἀφιλονείκου προστιθέναι τῇ γνώσει. δώσει γὰρ ὁ κύριος ἢ δι' ἡμῶν ἢ δι' ἑτέρων τῶν λειπόντων τὴν πλήρωσιν κατὰ τὴν ἐπιχορηγουμένην τοῖς ἀξίοις αὐτοῦ γνῶσιν ὑπὸ τοῦ ἁγίου πνεύματος.

Basil.

Pp. viii, 429. 8°.

35. [1913].

THE LAST DISCOURSE AND PRAYER OF OUR LORD. A STUDY OF ST JOHN XIV–XVII. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King.

οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.
Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι.

London: Macmillan and Co. 1913.

(*On page v*) To the Memory of E. H. W. S., S. A. S., F. S. B.

(*On page vi—facing the* Foreword)

Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνῃ τῇ ἡμέρᾳ ᾗ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτερίῳ, ἢ ἄλλου τοῦ ἤκουσας; Φαιδ. Αὐτός, ὦ Ἐχέκρατες. Ἐχ. Τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; . . . ἡδέως γὰρ ἂν ἐγὼ ἀκούσαιμι.

Plato, *Phaed.*

(*On page xviii—facing* The Last Discourse, Part I)

ΤΑΥΤΑ ΓΕΓΡΑΠΤΑΙ
ΙΝΑ ΠΙΣΤΕΥΗΤΕ ΟΤΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ,
Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ,
ΚΑΙ ΙΝΑ ΠΙΣΤΕΥΟΝΤΕΣ
ΖΩΗΝ ΕΧΗΤΕ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ.

(*On page xix*) ΤΑΥΤΑ ΓΕΓΡΑΠΤΑΙ ΙΝΑ ΠΙΣΤΕΥΗΤΕ.

Pp. xviii, 187. 8°.

36. [1913].

TWO CAMBRIDGE DIVINES OF THE SEVENTEENTH CENTURY. Lectures given to the Summer Meeting of Clergy at Cambridge, July 1913. By H. B. Swete, D.D., Regius Professor of Divinity, Cambridge. London: S.P.C.K. 1913.

Pp. 56. 8°.

37. [1914].

THE ANCIENT CREEDS IN MODERN LIFE. A Lecture given to the Cambridge Local Lectures Summer Meeting, 1914. By H. B. Swete, D.D., F.B.A., Regius Professor of Divinity, Cambridge. *καρδίᾳ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν*—Rom. x 10. London: S.P.C.K. 1914.

Pp. 32.

38. [1915].

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A STUDY IN THE APOSTLES' CREED. By Henry Barclay Swete, D.D., D.Litt., F.B.A., Late Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King.

ἓν σῶμα καὶ ἓν πνεῦμα.
ἐὰν ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν
ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων.

London: Macmillan and Co. 1915.

(*On page v*) Ecclesiae Anglicanae
Matri Carissimae.

(*On page 2*) Te per Orbem Terrarum
Sancta Confitetur Ecclesia.

(*On page 46—reverse side of* II. The Communion of Saints)

προσεληλύθατε . . . ἐκκλησίᾳ πρωτοτόκων . . .
καὶ πνεύμασι δικαίων τετελειωμένων.

Pp. x, 265. 8°.

39. [1916].

THE FORGIVENESS OF SINS. A STUDY IN THE APOSTLES' CREED. By Henry Barclay Swete, D.D., D.Litt., F.B.A., Emeritus Professor of Divinity, Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King.

ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς.
ἄν τινων ἀφῆτε τὰς ἁμαρτίας,
ἀφέωνται αὐτοῖς.

London: Macmillan and Co. 1916.

(*On page v*) PRESBYTERIS COMPRESBYTER.

(*On page 2*)

κύριος ὁ θεὸς οἰκτείρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός . . . ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον.

Exod. xxxiv 6, 7.

ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

1 John ii 1, 2.

Pp. xiv, 197. 8°.

40. [1916].

JESUS CHRIST AS JUDGE : 'from thence he shall come to judge the quick and the dead.' By H. B. Swete, D.D., F.B.A., late Regius Professor of Divinity, University of Cambridge. 'New Tracts on the Creed,' No. viii : published for the National Mission by the Society for Promoting Christian Knowledge, London.

40*b*. [1917].

The above reprinted in *The Meaning of the Creed* : papers on the Apostles' Creed : edited with an introduction by the Rev. G. K. A. Bell, M.A. London : S.P.C.K.

41. [1917].

THE LIFE OF THE WORLD TO COME. Six Addresses given by the late Henry Barclay Swete, D.D., D.Litt., F.B.A., Emeritus Professor of Divinity, Cambridge ; Fellow of Gonville and Caius College, Cambridge ; Hon. Canon of Ely ; Hon. Chaplain to the King. With a portrait.

'An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'

Society for promoting Christian Knowledge, London; New York : The Macmillan Company. 1917.

(*On the reverse side of the title-page*)

I LOOK FOR THE RESURRECTION OF THE DEAD, AND THE LIFE OF THE WORLD TO COME.

(*On the following page*)

TO | THE FRIENDS AND FELLOW MEMBERS OF | THE CHURCH AT HITCHIN, | TO WHOM HE CONSTANTLY SPOKE AND MINISTERED, | AND WHO GAVE HIM IN RETURN | GOODWILL AND RESPECTFUL AFFECTION, |

THESE ADDRESSES | ARE DEDICATED BY THE | DESIRE OF | HENRY BARCLAY SWETE.

Pp. xii, 114.

B. *Articles and Papers.*

i. [1859].

THE ROMAN JEW OF THE FIRST CENTURY. From *The* [?] for May 1859: pp. 318–322.

ii. [1866].

ON THE UNITY OF THE TWO TESTAMENTS. From *The Christian Advocate and Review*, April 1866: pp. 244–249.

iii. [1866].

ON THE NEW ORDER OF MINISTRANTS IN THE CHURCH OF ENGLAND. From *The Christian Advocate and Review*, Sept. 1866: pp. 547 ff.

iv. [1882].

Article HOLY GHOST in Smith and Wace *Dictionary of Christian Biography* (London, John Murray) vol. iii (1882) pp. 113–133.

v. [1887].

Article THEODORUS OF MOPSUESTIA in the same *Dictionary* vol. iv (1887) pp. 934–948.

vi. [1889].

ON THE IDENTIFICATION OF ASSANDUNA WITH ASHDON. A paper read at a joint meeting of the Essex Archaeological Society and the Cambridge Antiquarian Society, May 24, 1889, and reprinted (with others) from the *Cambridge Chronicle*, May 31 and June 7, 1889.

vii. [1890].

Clerical Studies. A paper read before the London Junior Clergy Society on Tuesday, April 15, 1890. By the Rev. H. B. Swete, D.D., late Rector of Ashdon, Essex: Regius Professor of Divinity in the University of Cambridge. Printed at the request of the Society.

viii. [1891].

Graetz's Theory of the LXX. In *The Expository Times* vol. ii (1891) p. 209. 1891.

ix. [1892].

Josephus on Alexander's Visit to Jerusalem. In *The Expository Times* vol. iii (1892) pp. 300, 427.

x. [1894].

Schleusner's Thesaurus (LXX). In *The Expository Times* vol. v (1894) p. 539.

xi. [1894].

The Person of the Holy Spirit. A paper read at the Devotional Meeting of the Exeter Church Congress in Exeter Cathedral, Oct. 12, 1894: printed on pp. 692–698 of the Report of the Congress.

xii. [1897].

The Oxyrhynchus Fragment. A lecture delivered at Cambridge, July 29, 1897, to the Summer Meeting of Clergy: printed in *The Expository Times* vol. viii (Sept. 1897) pp. 540–550, 568.

xiii. [1898].

Matthew iv 23, ix 35. In *The Expository Times* vol. x (1898) p. 127.

xiv. [1899].

Article Holy Spirit in Hastings's *Dictionary of the Bible* (Edinburgh : T. and T. Clark) vol. ii (1899) pp. 402–411.

xv. [1899].

Books to study on the Trinity. In *The Expository Times* vol. x (1899) p. 511.

xvi. [1899].

Review of Nestle's *Septuagint Studies* in *The Expository Times* vol. xi (1899) p. 38.

xvii. [1900].

Note appended to Dr Nestle's Review of Dr Swete's *The Gospel according to St Mark* in *The Expository Times* vol. xi (1900) p. 330.

xviii. [1901].

Article Laying on of Hands in Hastings's *Dictionary of the Bible* (Edinburgh : T. and T. Clark) vol. iii (1900) pp. 84, 85.

xix. [1901].

Review of *The Apocalypse* by Edward White Benson sometime Archbishop of Canterbury, in *The Journal of Theological Studies* vol. ii (Jan. 1901) pp. 302–305.

xx. [1902].

Eucharistic Belief in the second and third centuries in *The Journal of Theological Studies* vol. iii (Jan. 1902) pp. 161–177.

xxi. [1902].

Matt. xxviii 16–20. An exposition given to a gathering of past and present members of the Cambridge

Clergy Training School, held at Westcott House, July 7–9, 1902: printed in *The Expositor* vol. vi pp. 241–259 (Oct. 1902).

xxii. [1903].

Penitential Discipline in the first three centuries in *The Journal of Theological Studies* vol. iv (April 1903) pp. 321–327.

xxiii. [1903].

The Trustworthiness of the Gospel Narrative (the first three Gospels) in *Critical Questions*: being a course of Sermons delivered in St Mark's Church, Marylebone Road, N.W. By Rev. A. F. Kirkpatrick, D.D., Rev. H. B. Swete, D.D., Rev. R. J. Knowling, D.D., Rev. A. Robertson, D.D., Rev. W. Sanday, D.D., Rev. A. C. Headlam, M.A. With a Preface by Rev. James Adderley (London: S. C. Brown, Langham and Company, Ltd. 1903).

xxiv. [1903].

Christ the Wisdom of God. A sermon preached in the Chapel of Selwyn College, at the opening service of the Clergy Summer Meeting (July 13, 1903): printed in *The Expository Times* vol. xv (1903) p. 58.

xxv. [1903].

The two Greatest Miracles of the Gospel History. A paper read at the Northampton Church Congress: printed in *The Expository Times* vol. xiv (1903) p. 214.

xxvi. [1903].

The Teaching of Christ. Six articles in *The Expositor* 6th Series vol. vii pp. 81–94, 259–273, 401–416; vol. viii pp. 116–130, 267–282, 440–455 (Feb., Apr., June, Aug., Oct., Dec. 1903).

xxvii. [1904].

THE NEW OXYRHYNCHUS SAYINGS. A TENTATIVE INTERPRETATION. A lecture delivered at the Divinity School, Cambridge, on July 7, 1904: printed in *The Expository Times* vol. xv (1904) p. 488.

xxviii. [1905].

Review of *Outlines of the Life of Christ* by W. Sanday, D.D., in *The Journal of Theological Studies* vol. vi (July 1905) pp. 615–617.

xxix. [1905].

THE VISION OF THE NEW JERUSALEM (Apoc. xxi 9–xxii 5). A paper read to the Central Society of Sacred Study at Weston-super-Mare on January 5, 1905, and at Westcott House, Cambridge, on March 27: printed in *The Interpreter* vol. i pp. 377–387 and 468–478 (May and June 1905).

xxx. [1907].

THE GOSPELS IN THE SECOND CENTURY. A lecture to the ladies assembled for Biblical study at Newnham College, Cambridge, August 1907: printed in *The Interpreter* vol. iv pp. 138–155 (Jan. 1908).

xxxi. [1907].

PRAYER FOR THE DEPARTED in *The Journal of Theological Studies* vol. viii (July 1907) pp. 500–514.

xxxii. [1908].

THE OLD TESTAMENT IN GREEK. Two lectures given at the Cambridge Local Lectures Summer Meeting, July 1908: printed in *The Interpreter* vol. v pp. 17–33, 129–146 (Oct. 1908, Jan. 1909).

xxxiii. [1908].

Review of *The Pastoral Teaching of St Paul: His Ministerial Ideals* by W. Edward Chadwick, D.D., B.Sc. (T. and T. Clark, 1907) in *The Expository Times* vol. xix (1908) p. 225.

xxxiv. [1909].

The religious value of the Bible in *Essays on some Biblical Questions of the day* (London: Macmillan & Co., 1909) Essay xvi pp. 541–556.

xxxv. [1912].

Texts and Translations of the Old Testament. C.S.S.S. leaflet No. 51, July 1912.

xxxvi. [1913].

The Person and Work of the Holy Spirit. C.S.S.S. Leaflet No. 55, July 1913.

xxxvii. [1913].

Review of *The New Testament Documents: their origin and early history* by George Milligan, D.D., in *The Journal of Theological Studies* vol. xv (Oct. 1913) pp. 84–86.

xxxviii. [1916].

The Birth Narratives in St Matthew and St Luke. C.S.S.S. Leaflet No. 65, January 1916.

xxxix. [1916].

The Disciple whom Jesus loved and John of Ephesus in *The Journal of Theological Studies* vol. xvii (July 1916) pp. 371–374 and 375–378.

xl. [1916].

The Faithful Sayings in *The Journal of Theological Studies* vol. xviii (Oct. 1916) pp. 1–7.

xli. [1917].

THE RESURRECTION OF THE FLESH in *The Journal of Theological Studies* vol. xviii (Jan. and Apr. 1917) pp. 135–141.

xlii. [1917].

Review of *The Ministry in the Church in relation to Prophecy and Spiritual Gifts* by H. J. Wotherspoon, in *The Journal of Theological Studies* vol. xviii (Jan. and Apr. 1917) pp. 235–237.

xliii. [1917].

Review of *Reconciliation between God and Man* by W. J. Sparrow-Simpson, D.D., in *The Journal of Theological Studies* vol. xviii (Jan. and Apr. 1917) pp. 237, 238.

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K., M.B. + others,

Henry Barclay Swete ...

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